

THE UNIVERSAL FREEMASON

Volume 8

July 1915

Number 1

OFFICIAL.

We are pleased to state that we are now in gages of amity with the Grand Orient of Cuba, and have exchanged representatives iwth that Hon. Body.

We have also established gages of amity, and have exchanged representatives with the National Grand Lodge of Scotland. We will comment upon this more fully in our next number.

We desire to state that at a meeting of the executive committee, it was resolved that the directory of Lodges as published in the magazine fills a great part of our space, which should be devoted to reading matter. But, seeing that it can only be obviated by adding to the number of pages each month which will add to the expense of publication, it is resolved, that a fee of \$3.00 including one copy of the magazine will be charged to the Lodges desiring the same published each month during the year.

We are now starting volume eight, and as it is the desire to make a better magazine and to increase its usefulness, we must have the co-operation of the Lodges as to subscriptions and the officers for official correspondence, so that Lodge news may be a featured improvement. It is up hill work, for the publishers to make a magazine interesting and at the same time useful, unless the officers of the

Lodges become themselves interested. This journal is not published for profit, every dollar received goes back into the magazine, and we are sorry to have to record that even then it is a losing proposition. It is the official organ of the American Masonic Federation, and as such calls for the support of every member in the Federation. If twenty-five per cent of the members will subscribe to it, we will not complain, and if fifty per cent will do their duty, we will feel proud, and if seventy-five per cent will come forward and do their full duty, we will forgive the twenty-five per cent of delinquents and make the magazine one they may well be proud of.

We are starting in this issue a new Directory of Lodges, so that all errors complained of can be rectified. We will only publish the directory of Lodges as we receive the semi-annual reports. Up to going to press we have received but a very small number, and each month we will add to that number and if any Lodge directory does not appear, it will then be understood that those Lodges have not made their returns for the current term.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

Proceedings of a Special Supreme Lodge Meeting.

Seattle, Wash., June 19, 1915.

R. S. Spence, Esq., 509 Vermont Bldg.,
Salt Lake City, Utah.

Most Ill. Sir and V. D. Brother:—

Herewith enclosed please find a copy of the Proceedings of the Supreme Lodge held at Portland, Oregon, on June 9th, 1915. The session commenced at 10:00 A. M. and was closed at 2:00 P. M. and I think that I have incorporated in the minutes all the essentials thereof, also I have tried to make the same in form so that it might correspond with what I presume was the special call, viz: the Missouri incident.

With best wishes, I am,

Fraternally yours,

THOMAS PERROT.

Special Communication of the Supreme Lodge of the A. M. F., Inc.

A special Communication of the Supreme Lodge of the A. & A. S. R. (Symbolic) Freemasonry was called to order in Portland, Oregon, on June 9th, 1915, at 208½ Third Street, and opened on the Masters Degree by the Most Worshipful Grand Master Mason Bro. M. McB. Thomson, with brethren occupying stations as follows:

Meeting opened at 10:00 o'clock A. M.
M. W. Grand Master Mason, Bro. M. McB. Thomson, President General of the A. M. F.

W. Grand Master Deputy, Bro. L. K. Page of No. 78.

W. Grand Master Substitute, Bro. G. M. Parsons of No. 47.

W. Senior Warden, Bro. S. H. Haines of No. 47.

W. Grand Junior Warden, Bro. F. W. Heide of No. 29.

W. Grand Secretary, Bro. Thomas Perrot of No. 44.

W. Grand Treasurer, Bro. Trumen McIntyre of No. 38.

Grand Senior Deacon, Bro. W. Kalinski of No. 57.

Grand Junior Deacon, Bro. R. E. McIntyre of No. 38.

Grand Chaplain, Bro. F. P. Heiser of No. 29.

Grand Almoner, Bro. G. L. Wheeler of No. 47.

Grand Senior Steward, Bro. A. C. Liebendorfer of No. 38.

Grand Junior Steward, Bro. Gabriel Carlson of No. 76.

Grand Marshal, Bro. J. F. Johnson of No. 47.

Grand Orator, Bro. S. F. Grover of No. 38.

Pursivant-at-arms, Bro. H. M. Lornsin of No. 57.

Grand Inner Guard, Bro. Charles Kingwell of No. 78.

Grand Tiler, Bro. C. M. Dority of No. 78.

Past Grand Master, Bro. E. M. Senn of No. 47.

It may be observed that the major number of the foregoing Office-bearers were Pro Tem Appointments, made by the Most Worshipful Grand Master Mason to fill vacancies on account of the absence of the regular Office-bearers.

The following named Lodges of Oregon and Washington were represented, some in person and some by proxy as hereinafter mentioned, viz:

Kilwinning Lodge No. 19 of Seattle, Wash., not represented.

Thistle Lodge No. 27 of Spokane, Wash., represented by Bro. Thomas Perrot.

Caledonia Lodge No. 29 of Tacoma, Wash., represented by BB. E. Sigburg, F. W. Heide, and A. Chilberg.

Kilwinning Lodge No. 38 of Portland, Oregon, represented by BB. J. F. Huffman, R. E. McIntyre, and S. F. Grover. George Washington Lodge No. 42 of Cle Elum, Wash., by Bro. Thomas Perrot.

Trinity Lodge No. 42 of Seattle, Wash., by Bro. Thomas Perrot.

Bon-Avoid Lodge No. 46 of Centralia, Wash., by Bro. Thomas Perrot.

Robert Bruce Lodge No. 47 of Portland, Oregon, by BB. G. M. Parsons, H. Barnes, and E. M. Senn.

Kilmarnock Lodge No. 57 of Astoria, Oregon, by BB. W. Kallunki and H. J. Lomstein.

Harmay Lodge No. 60 of Monohon, Wash., by Bro. Thomas Perrot.

Melrose Lodge No. 76 of Portland, Oregon, by Bro. Gabriel Carlson.

Robert Burns Lodge No. 78 of Springfield, Oregon, by BB. L. K. Page, has. Kingwell, and P. A. Johnson.

After the Supreme Lodge was opened the acting Secretary General read two letters in connection with the PERSECUTION in St. Louis, Missouri, which necessitated the Special meeting and which was the basis of the call, also read the resolutions all of which are hereinafter set forth verbatim.

(One of the letters was published over the signature of Bro. Ransom in the last issue of this magazine, the other letter, while reciting the facts fully and correctly, is more of a private communication between the lawyer for the defense and the chief prosecuting officer. However, as the case is terminated we see no reason for suppressing the correspondence as it contains matters not only of interest to our members, but discloses the animus of the Rival organization," and it shows to what extent they will go when their evil passions are unbridled and the power of the State can be used to carry out the venom of its "Master." -Ed.)

St. Louis, Mo., March 15, 1915.

Bro. Thomas L. Harvey,
Circuit Attorney, City.

Dear Sir:

On January 16th, 1915, about 4 P. M., S. Ransom was arrested

and held in the holdover until the morning of January 21st and no charge was placed against him until the 20th day of January, 1915. During the five days and nights he was in the holdover, subject to the control of the police department, friends were denied the right to see him except by the order of Mr. Howard Sidener, prosecuting attorney, who was the cause of his arrest and one of the prosecuting witnesses at the preliminary hearing, all of which was without warrant of law and in direct violation of Section 4418 R. S. of Mo. 1909.

Defendant had never been arrested nor convicted of any crime, yet while he was in their power and before he had counsel, or friends could see him, or he could procure bail, they subjected him to the treatment of a common felon by taking his picture and bertillon measurements for the rogues gallery in direct violation of Section 5345 R. S. of Mo. 1909.

When defendant was arrested all of his property official and personal found in his room was taken into the possession of the police and when he was taken before the chief of detectives, to show the bonafide of his actions, he presented to the chief his two commissions from the grand lodge of his order, a copy of its constitution and by-laws, a copy of the articles of incorporation with the certificate of the secretary of state of the State of Idaho, (a certified copy of which I have), and his contract as Deputy organizer all of which the chief kept.

On January 20th an information for grand larceny was filed against the defendant. On the night of the 21st I was retained as counsel and ascertained from Judge Clark that he would require \$1,000.00 bail in "each" case although only one had been filed. I tried to locate your assistant Mr. Thomas to find out how many cases would be filed. I could not locate him

so I called up Mr. Sidener, who seemed to be the guiding spirit in the detection and arrest of the defendant, who informed me that at least three cases would be filed. I then waited until the next day and called up Mr. Thomas who informed me that he "reserved" the right to file additional cases but could not inform me how many he would file. This uncertainty dictated the wisdom of not furnishing bond until something definite could be ascertained.

On January 27th an information was issued against the defendant on a charge of attempted false pretenses and both cases were set for trial in the Court of Criminal Correction on January 29th. After the information was filed on January 20th and defendant arraigned on it on January 21st and turned over to the Sheriff and put in the jail, I as counsel for the defendant ascertained that the property taken from him had not been turned over to the sheriff as it should have been in the regular course of procedure. I phoned the chief of detectives and was informed by him that the property was held on the order of Mr. Sidener, prosecuting attorney. I informed him that Mr. Sidener had no jurisdiction over the property as prosecuting attorney nor authority as a prosecuting witness to warrant the chief in holding the property. Later I was informed by the chief that he held it on an order from your assistant Mr. Thomas. As some of the property so held was evidence of the most vital importance to my client and after what had happened to him while in their custody and as I am in possession of information of a disquieting character I felt that my clients interests could only be conserved by having this evidence in neutral hands and I so phoned Mr. Thomas and asked him to have it put into your hands or into the hands of the sheriff. He informed me that he would take the matter up with

you, which brings me to the first justification for this lengthy epistle.

As you will remember, I called on you concerning this matter and you informed me that Mr. Thomas told you that the police had said to him that it would be necessary for them to retain it to "classify" and "arrange" it for use at the trial. Although my experience and observations as a lawyer and prosecuting officer convinced me that the assistant in charge of the prosecutions was the proper person and was better equipped to do this work, I had implicit confidence in your assurances to me that all the evidence would be on hand at the trial on the 29th of January and accordingly relied thereon and was disappointed.

As you will recall you were absent in New York at the time and your assistant Mr. Overall in charge of the preliminary examination knew nothing about it. The police stated to the court, at the time that they did not have the evidence in court. As an inevitable necessity I asked the court to make an order on the police in possession of the property to turn the evidence over to the sheriff so as to have it in charge of an officer of the court where it could be produced at the trial. This order was made and the state then asked a continuance, which was granted and the case was reset for February 5th.

The court at that time fixed the bail at \$1,000.00 in the grand larceny case and \$500.00 in the other, which was given and the defendant released. Mr. Sidener later informed the court that the police had turned the property taken from the defendant over to the U. S. District Attorney, which warrants the inference that the reason assigned to Mr. Thomas and by him to you why the police wanted to keep the property was not the true reason. Not desiring to assume the attitude of obstructing an investigation by the Federal authorities (which the defe-

dant and his institution fully courts), and as a matter of professional courtesy, as your department was responsible for the police having possession of the property, I again called on you, with the defendant, and as you will recollect I met you in the hall and while we were talking Messrs. Thomas and Overall came up. You again assured me that you would take the matter up with Mr. Oliver the U. S. District Attorney and have the property brought over to the court to be used as evidence on February 5th. You will recall my remarking to Mr. Overall that you were a very busy man and for him to remind you of the matter in the morning. I called with the defendant the same day on Mr. Oliver to try and get a list of the property he had received from the police and told him you would request him to send it to court. You told me over the phone the next day that Mr. Oliver said he would send it to court.

About 4:30 February 4th, I received through the mail an amended information on the charge of attempted false pretenses. On the call of the case the next day the evidence was not in court and Mr. Overall mentioned the fact that Mr. Oliver said he would send it over. The court had the sheriff call the representative of the U. S. District Attorney, but he failed to answer. I then made a motion to quash the amended information which after full argument by Mr. Overall, Judge McQuillan, Mr. Sidener and myself, the court took under advisement until the 10th of February, when he overruled it and called the case for trial.

I renewed my efforts to get the evidence into court as you will recall, and received additional assurances from you and Mr. Overall that the evidence would be at the trial on the 10th of February. I called Mr. Oliver on the phone the morning of the trial and he told me Mr. Price the inspector

in charge of the investigation had the property and would turn it over to you.

To make assurances doubly sure, I went to the Custom House to see the inspector. He was not in the inspectors office, so I went to see Mr. Oliver and found Mr. Price with him and saw the evidence in Mr. Price's possession and was assured by Mr. Oliver that Mr. Price would turn it over to you. At the trial I so told Mr. Overall, who phoned Mr. Price, and Mr. Overall told me Mr. Price had told him that he had turned it over to Mr. Oliver to give to you, so the evidence was not produced and we had to go to trial without it. I am satisfied the court would have discharged the defendant from what he said in response to my motion at the end of the States case, to-wit: that the defendant could not be convicted in the Circuit Court, that the evidence in the grand larceny charge, if it showed anything, showed false pretenses and appealed to me to bring on some evidence that the institution that the defendant represented was a bonafide one and that he was its legal representative. When I responded that the police had put the evidence out of our reach and that we could not produce it, and the court declared "that it was an outrage, but held the defendant on \$800.00 in each case."

As you will recall, I asked you to have the police furnish you with a list of the property taken from this defendant and held as evidence on your order, which they failed to do at the time. There were personal effects and money taken from the defendant, which cannot possibly be needed or used as evidence and which he is unable to locate. You will readily see the absolute necessity of locating this property held as evidence by your order so that if any further action is to be taken against this defendant he can resort to process against the person holding it to compel him to produce

it or serve notice as a basis for the introduction of secondary evidence. As a start towards this end, I therefore as counsel for the defendant ask you to please write me and let me know first, whether this property is in your possession or in the possession of any of your assistants; second, whether it is held for you by anybody on your or your assistants instructions, and if so held please state by whom; third, whether or not it was turned over to the U. S. Attorney by you or any of your assistants instruction or permission; fourth, whether any list of the articles taken from this defendant was ever furnished you, as per request. The defendant is an organizer of the American Masonic Federation, incorporated under the laws of the State of Idaho, with head offices in Salt Lake City, Utah, with lodges in very many States and Foreign Countries and publishes a monthly magazine, the "Universal Free Mason," devoted to its interests. His duties require him to go into other States. He was arrested on January 16th and nearly two months ago and has been in jail or on bond ever since. He was bound over to the grand jury on February 10th more than a month ago and he certainly cannot be said to be importunate, if he asks that some action be taken either to discharge him on his bond or file a charge against him so that he can proceed with his work. He is under expenses and unable to perform his duties. Surely all parties State and Federal have had ample time to make all investigation necessary. This prosecution was instigated by Mr. Howard Sidener, who testified as a prosecution witness that officers of the Grand Lodge of the A. F. & A. M. of Missouri, a rival Masonic Fraternity to which he belongs, called his attention to the defendant. None of the men who joined the lodge instituted by this defendant in this city, which meets every Tuesday night,

and some of whom were Masons in Europe have made any complaint against this defendant and on the contrary, are backing him and furnishing his bond. Every person, State and Federal, in any way connected with the case, either as lawyers, prosecuting officers, witnesses, detectives and even the Judge who tried the case except yourself, Mr. Overall and myself are active officers and members of the rival order of the organization which this defendant represents, and we fear your assistant Mr. Overall might overlook anything, Judge McQuinn an officer of this rival organization appeared as special counsel and Mr. Sidener appeared in the dual and inconsistent roles of prosecuting witness and attorney for the State. When the defendant was arrested on a case "made" by the detectives, as they testified they were instructed to do, one of them said to him exhibiting his pistol, "we will not let you put in a lodge in this town, we will kill you first." This was denied by the officers on oath, but taking the other testimony of the detectives and police actions in this case into consideration. I feel fully justified in preferring to believe the mere "unadorned" statement of the defendant on this point.

I have made this extended summary of the case as being the most convenient manner of presentation at it will enable you to peruse it at your leisure. I believe that the General Counsel, other officers and members of this organization are entirely within the bounds of conservatism, when they say that this case discloses an attempt to use the power of the State and Federal Authority to exclude or crush a rival organization in this jurisdiction. This contest between these rival organizations has been waging in other States in some of which, statutes have been passed to aid one of the parties, but all of their efforts thus far have been unavailing.

I have been informed by substantial citizens of this city, who are "York" or American Rite Masons of the Missouri Jurisdiction of high standing that this proceeding against this defendant was ill advised, archaic, and anachronistic, and my own observation from the coin of vantage of a dispassionate, unmalevolent "profane" is that it was instituted and is being prosecuted largely, if not altogether, by ambitious but misguided fratres who hope to seem meritorious by becoming "accusers of the brethren."

I have trespassed this much on your time because I believe you should personally know this much at least to enable you to judge whether or not any further action should be taken and if there is, that it should be taken at once, so as to enable the defendant to prepare for trial and to proceed with his duties from the point where they were interrupted.

Should you desire any further information concerning this case or organization, I will be glad to furnish it to you. An early reply will be greatly appreciated by the defendant and myself.

Very respectfully yours,

St. Louis, Mo., May 8th, 1915.

Mr. R. S. Spence, 415 Vermont Bldg.
Salt Lake City, Utah.

Dear Sir:—

The Ranson cases were dismissed today and I will go into court Monday and make a record of the discharge of the bondsman. The dismissal of the case operates as a discharge of the bond, but I want to make a record, so there will be no question left open.

I will now proceed to recover his papers and property from the police and have his picture and measurements taken out of the rogues gallery and destroyed. I have read all the material you sent me and would like very much to get the back numbers

of the magazine if possible, especially those containing the "Scotch Masonry" Articles. I have read a very great deal concerning masonry. I sent for Provost and Bayless' pamphlets and other books and purpose getting more. I want to complete the investigation as I may need it sometime as a citizen in connection with some of the actors in this case.

I hate tyranny as a matter of mammalian inspiration, which has been intensified by education and experience. I spent twenty-five of the best years of my life in uprooting it, and crookedness in politics, public office and the police department. A prominent York Rite mason asked me if I had not made enough enemies out of my own people without making more enemies of masons. I replied by asking him if it was an accepted privilege of masonry that a man should not have a fair and impartial trial, that if it was, I wanted to know it as I did not endure the sacrifices that I had made simply to change masters and that a Masonic tyrant and crook was as odious to me as were those of my own kind and that if they attempted to brutally bludgeon Ranson, I would spend twenty-five more years exterminating them.

I mention these facts to show you why I intend to push my investigations, so as to prepare to meet emergencies. Ranson will write to President Thomson today and explain my views as to further proceedings from your end.

As this ends my services in these cases, I send you a bill for my fee which covers everything, including the matters set out above and including my expenses.

This is not an adequate compensation for the work done and time spent as it involved an extraordinary amount of labor owing to the peculiar unfortunate and unequal contest. You could not retain a lawyer of the rival organization nor one they could reach, so

it devolved on a "neutral profane" to delve into the intricate maze of the complex origin, history, development and final claims and counter claims of Masonry and its corollaries in profane history and mysteries, so as to be in a position to properly frame questions for President Thomson, when on the stand; as you know as a lawyer he would not be permitted to give an exhaustive narrative of masonic history and claims unless it was relevant and the legal investigation had to be extensive, as they had recourse to the ablest lawyers at this bar and unlimited wealth and as eventuated it was this investigation which finally prevailed when we got to Judge Harvey, who is easily the best Criminal Lawyer in the State, I had finally to take it up with him personally.

I am of the belief that the battle we gave them in the first trial convinced them that we would make it a finish fight in the Circuit Court.

I would have ended these cases much sooner only for letters from President Thomson to Ranson complaining about the expense and I did not know how far I could go, and hence had to resort to diplomacy and await results.

I am satisfied you can now proceed unmolested in the prosecution of your work. Ranson's fortitude, patience, fidelity and gameness are admirable.

I have notified Joseph Zabolio, who arranged the bond.

Please let me hear from you at your earliest convenience as to future action.

Very truly,

At a special meeting of the Supreme Lodge, held at the city of Portland, Oregon, on Wednesday June 9th, 1915, the following was adopted, by a unanimous vote.

Resolution.

Whereas, one of our organizers, laboring in St. Louis, Missouri, was arrested by the police of that city, and subjected

to the most flagrant and unjust, and uncalled for treatment, at the instance and by the evil machinations, of the Body of "York" or American Rite Masons, and was imprisoned and humiliated, and tried before a packed and un-American tribunal, and bound over to the Superior Court of that State, to stand trial upon whatever charge the officers of that court might please to bring against him; and,

Whereas, after a great deal of persecution and unjust treatment, at the hands of his defamers, the case was brought to the notice of the Prosecuting Attorney of said Superior Court, who after examining the record made at the preliminary hearing, and all of the facts being laid before him, refused to further consider the matter, peremptorily dismissed the case, and ordered the defendant discharged, and his bond exonerated; and,

Whereas, the accompanying letter written by his counsel addressed to the Hon. Circuit Attorney, and read in the said meeting of this Supreme Lodge, discloses all the facts related in the case; and,

Whereas, it is a matter of the greatest concern to the Officers and Members of the American Masonic Federation, that we be vindicated in the Courts and by the voice of public opinion and the record made in a suit-at-law, properly instituted against the perpetrators of the aforesaid outrage, and that this proceeding requiring the outlay of money, greater than the treasury of the Federation can supply; therefore, be it

Resolved,

That every member of the American Masonic Federation all over the world be called upon to contribute of his means the sum of \$.... to help defray the expense necessary to prosecute the perpetrators of the infamy, and place us in the proper light before the world to the chagrin and discomfort of our enemies, and that the Grand Secretary

General be instructed to send a copy of this resolution to every Lodge in the Federation, and that a special meeting be called by each Lodge and as large an attendance as possible be obtained, and this resolution be laid before said meeting, and the facts properly presented to the members for discussion, and that all assessments and contributions be sent to the Grand Secretary General at an early day, so that no delay need be had more than necessary in commencing said action, and a sufficient remuneration in damages be obtained, and well as wide-spread vindication, and our position and merits be established.

After the reading of the resolutions, Bro. Thomas Perrot moved that every Master Mason present be permitted to have a voice and vote on this most important matter, which being seconded by Bro. F. P. Heiser, was put and carried unanimously.

Bro. S. H. Haines then moved that the Resolution be adopted and that every member of the American Masonic Federation be invited to contribute 50 cents towards an Attack and Defense Fund which motion was duly seconded and placed before the Lodge for discussion.

Bro. Thomas Perrot then moved an amendment to the motion that instead of inviting the members to contribute 50 cents each, that all members be invited to contribute liberally in accordance with his means and inclination, the amendment being duly seconded by Bro. H. M. Lorntsen, was placed before the Lodge and after considerable discussion it was put to a vote and carried unanimously by every one present.

The motion as amended was then placed before the Lodge and it was carried unanimously, thus the foregoing Resolution was carried as introduced with the addition of a Free Will Contribution inserted in place of a 50 cents stated contribution.

Organization.

Bro. F. W. Heide of Caledonia Lodge No. 29 of Tacoma preferred a request from the Grand Master Mason that the Organizing Department should organize one or more lodges in Tacoma, stating his belief that such action would be conducive to the best interests of the Rite in that particular locality.

Bro. Thomas Perrot of Lodge Trinity No. 44 of Seattle, acting under instructions of his Lodge also brought up the question of organizing Lodges in Seattle and the vicinity thereof to the end that numerical strength might thus be obtained and more enthusiasm instilled into the Lodges and the membership.

These matters were discussed informally and the State Organizer received his instructions in regard thereto from the Grand Master Mason Bro. M. McB. Thomson.

Telegrams.

A telegram was received from Bro. W. M. Grafton, Secretary of Bon-Acord Lodge No. 46, of Centralia, Washington, inviting the Grand Master Mason, Bro. M. McB. Thomson to be present with the Lodge in Centralia on Thursday evening, June 10th, when a class of candidates would receive the Masters degree. Bro. M. McB. Thomson replied that he was sorry that owing to the pressure of Masonic business that he could not possibly be present.

Diplomas.

Matters in relation to Diplomas of immediate interest only to the BB. of Oregon were informally discussed with the Grand Master Mason by the BB. of Oregon.

Trunk of Benevolence.

The Trunk of Benevolence was then passed and found to contain the sum of \$3.41.

Good of the Order.

Under this heading many brethren

delivered short addresses which were well received and heartily applauded.

On motion of Bro. E. Siburg, seconded by Bro. S. H. Haines, the Box of the Widow as collected was voted unanimously that the same be presented to Lodge Melrose of Portland.

Closing.

There being no further business to come before the Supreme Lodge it was closed in the West by order from the East until September 21st, 1916, unless called earlier by the Supreme Master upon due and timely notice being given to the members. It was closed at the hour of 2:00 P. M. Peace and Harmony prevailing.

Fraternally submitted,

THOMAS PERROT,

Grand Secretary General Pro Tem.

REPORT OF PROVINCIAL GRAND MASTER.

To the Officers and Members of the Provincial Grand Lodge of Washington, A. A. S. R. of F. M. in the A. M. F.

My dear Brethren:—

Our ancestors fixed the two St. Johns days as the principle days in Masonry, and our laws provide that our semi-annual meetings be held on those days. Accordingly, on this day of St. John the Baptist, I extend to all of you a cordial and fraternal welcome to our semi-annual gathering.

Condition of the Order.

It gives me pleasure to be able to report to you that the condition of our order generally throughout this State, in spite of hard times, is very satisfactory, and especially that peace and harmony reign supreme.

Death of Our Grand Secretary.

It grieves me to advise you that on February 3rd, 1915, about 3:30 o'clock P. M., our Grand Secretary, Brother

J. J. Anderson, departed his life. He was buried at Seattle, on Sunday, February 7th, 1915, under the auspices of Seattle Aerie No. 1, Fraternal Order of Eagles, of which Order he has been an honored member a great many years. Many members of both the Symbolic Lodges, as well as of the Higher Degrees, attended his funeral, and each branch of our Order honored him with a beautiful and appropriate floral piece. About seven hundred members of both orders attended his funeral, accompanied by the F. O. E. Military Band, composed of nearly fifty pieces. In Bro. Anderson we have sustained a severe loss. He was an honest man and an upright Mason, ever ready and willing to work, not only in the cause of Masonry, but in the cause of humanity generally. May he rest in peace. Bro. Anderson's demise, following so closely the meeting of our last Grand Lodge, he had not written up the minutes of the same. I have accordingly requested Bro. Thomas Perrot to write up the minutes, who has done so and will present them at this meeting. The vacancy caused by the death of Bro. Anderson should be filled by election at this meeting.

New Lodges.

Our State organizer, Bro. Thomas Perrot, informs me that since our last meeting, the foundation has been laid for three new lodges, viz:

Alpha Bonnie Doon Lodge at Redmond.

Alpha St. Clair Lodge at Everett.

Alpha Odin Lodge at Ballard.

I am sure they will be welcome members in our ever-growing sisterhood of lodges.

Special Meeting of the Supreme Lodge.

During the week beginning with June the 8th, a special meeting of the Supreme Lodge was held at Portland, Oregon, presided over by our President General, Bro. M. McB. Thomson. Owing

to the fact that I was engaged in Court at that time, it was impossible for me to be present. I have since learned, however, that the session was harmonious and of great benefit to the order.

Reports of Deputy Provincial Grand Masters.

During the term I have received several reports from our Deputies, which all show a splendid condition of the Order, but I wish to specially commend Bro. F. W. Kotelman, who has furnished me monthly and complete reports.

Exchange with Foreign Jurisdictions.

I refer with some pride to the fact that since our last meeting we have received commissions as representatives of both the Grand Lodge of Portugal as well as the Grand Lodge of Spain. These commissions are signed respectively by the President General, Grand Master, and Grand Secretary of these Grand Jurisdictions, with the proper seals attached.

Official Visits.

Our law provides that the Provincial Grand Master may be represented in his official visits to the Symbolic Lodges by his deputies. I have availed myself of this prerogative during the past term, except on June the 20th I visited Kilwinning Lodge No. 19, on which occasion many of the officers and members of Trinity Lodge No. 44, at my invitation, were present. An enjoyable and profitable session was had, and I wish to compliment the officers of Kilwinning Lodge on their high proficiency in the ritualistic work.

Conclusion.

In conclusion I beg to thank the officers and members of this Jurisdiction for the courtesies extended to me, and assistance rendered during the term.

Fraternally yours,

E. P. EDSSEN,

Provincial Grand Master.

Tacoma, Washington, June 24, 1915.

UTAH.

On the evening of June 23rd, 1915, Ogden Lodge No. 81 was chartered and the following officers were installed:

R. W. M., William H. Toller.
S. W., Joseph Baumeister.
J. W., George B. Brown.
Treas., William H. Toller.
Secretary, Adelbert E. Lansing.
S. D., Harry J. White.
J. D., Amico J. Morrell.
Marshal, Arthur Ben Shoemaker.
Alm., Frank B. Toller.
J. S., Jas. Oliver.
S. S., Wm Wagner.
Chap., Joseph Seitz.
Orator, Thomas F. Sarner.
Tiler, David A. Jenkins.
I. G., James Macbeth.

Garribaldi Lodge No. 6 installed the following officers on St. John day, June 24th, 1915:

R. W. M., R. S. Spence.
S. W., G. F. Buchmann.
J. W., H. Thomas.
Secretary, Jas. R. Thomson.
Treas., D. Condie.
S. D., V. Seppi.
Almoner, B. Bambino.
I. G., D. Condie.
Tyler, W. Atkinson.

After the installation a banquet was held and enjoyed by all. Visitors were present from Lodges in Ogden, Bingham, Tooele, Midvale, Utah. Also from Rock Springs, Wyoming.

The Grand Lodge of Pennsylvania is considered the wealthiest in the Order, having assets of nearly \$20,000,000.

THE UNIVERSAL FREEMASON.

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EDITORS:

M. McB. Thomson, 415 Vermont Bldg.
Robert S. Spence, 509 Vermont Bldg.

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June 1st, 1912.

EDITORIAL.

The "New Age" versus the Truth.

As the "New Age" is the official
organ of the Southern Jurisdiction
Council of what is falsely termed the
"Scottish Rite" truth must necessarily
be a stranger to its columns, and
knowing this we were not surprised
when we read an item culled from a
recent issue and sent to us by a Bro.
for our perusal and comment.

In the item in question the "New
Age" speaks of Bro. Thomson as a
"certain Matthew McBlain Thomson (or
Thompson) as though the latter spell-
ing of the name were an alias and
after the fashion of a certain class
of small minded men consider that
to take freedom with the name of an
opponent is argument. He also speaks
of the "so-called American Masonic
Federation" another evidence of a
small mind, as well term this country
the so-called United States of America,
and think he would be-little it by so
doing. It professes to have gathered
from the daily press of St. Louis, Mo.,
that Bro. Ranson had been arrested

in that city, charged with obtaining
money under false pretense, in that
he advertised that he would furnish
degrees in masonry to any one de-
siring them. In making the latter
statement it sustains its well earned
reputation, mixing a grain of truth
with a bushel of falsehood. Bro. Ran-
son was so arrested on a frame up
of two Local Rite detectives. He did
not so advertise, and the District At-
torney dismissed the case against him.
Will the "New Age" give the promi-
nence to the dismissal it did to the
arrest? Without fear of contradiction
we say it will not.

It further quotes an Oregon journal
as authority that Bro. Thomson had
been expelled from Scottish Masonry,
which is as reliable as the other state-
ments made in the item. Bro. Thom-
son demitted from his Scottish Lodge
20 years ago to affiliate with a lodge
of Local Masons in Idaho, from which
he in turn demitted 9 years ago to
identify himself with what the "New
Age" calls the "so-called American
Masonic Federation, which is in reality
the only legitimate governing body of
Masons in the U. S. A., and it might
be of interest to know that Bro.
Thomson is at present the Representa-
tive and Gage of Amity between the
National Grand Lodge of Scotland and
the American Masonic Federation.

The item winds up in characteristic
fashion by saying, "When this fact be-
comes generally known (referring to
the misstatements above) it ought to
put an end to the activities of Mr.
Thomson (or Thompson) for there
there will be no longer any money to
it for him." How naive the latter
paragraph is. Observe how the writer
of it judges everyone by himself and
the body to which he belongs. He
edits the "New Age" and tells the
of Satan as "an adversary of the
Brethren," for, "what there is in
for him." And were there nothing
it for him and those like him

persecuting, reviling and lying about the A. M. F., they would not do it. How hard it is for such men to believe that there are others who work for love of a principle and are willing to make sacrifices, even as Huss, Luther and Knox did for religion, or Washington and his aides in the cause of liberty. To compare him as we have to the Adversary is an injustice to the latter.

Does He Willfully Try to Deceive, or Is He Only Ignorant?

The above question is suggested by an item in an exchange which reads as follows:

"All other organizations claiming power to confer Degrees of the Scottish Rite in this Jurisdiction are illegitimate, clandestine, and spurious, and are not recognized by any Grand Lodge or Supreme Council throughout the world." It is needless to tell our readers the organization from which this lucubration emanates, the choice of terms employed, and the ability to put so many lies into such a small place sufficiently identifies it as belonging to the Charleston Rite, mis-called Scottish, and branded by Rebold, the French Historian, in his "General History of Freemasonry" as being a "bastard child of Freemasonry," and as being in turn "the parent of all the bastard children of Freemasonry." Kloss brands it as "the great lie of the Order" and every masonic historian declares it a fraud.

It may be interesting to glance at the origin of this New York organization that so blatantly proclaims its own regularity, and denounces as clandestine, illegitimate and spurious all others. It is a branch of the Northern Masonic Jurisdiction of the Charleston Rite and was founded in 1813 by one Emanuel de la Motta, who described himself as Grand Treasurer of the parent fraud in Charleston, and was established in opposition to a Supreme Council organized in New

York by Joseph Cerneau, six years previously. It never created a sub-ordinate but in effect died still born, and remained dead for near half a century, when its sole surviving member, J. J. Gourgas, sold "for a consideration" his rights to a few ambitious BB., who quarreled shortly after the purchase over the distribution of titles and split into factions, each of which expelled and anathematized the other. The principal one of these factions, after professing carefully to examine their masonic status, decided that they were irregular, and to heal this irregularity joined the Cerneau Council which de la Motta had declared irregular in 1813. After remaining a short time with the Cerneau Council, they re-united with the other faction which they had previously left, and which they had declared to be "the bastard child of a masonic rape," and now declare themselves IT. They are not recognized by any Scottish Rite body emanating from Scotland, or in fact by any masonic body that has not like themselves sprung from the parent fraud in Charleston.

What is a Grand Lecturer."

From an exchange we learn that the Grand Lodge of Local Masons in Colorado pays their Grand Lecturer an annual salary of \$2,400, with \$800 for necessary traveling expenses. One is tempted to ask what are the duties of the officer who is thus liberally remunerated? Surely, he is some euridite Brother, profoundly learned in the law and history of the Craft, who delivers scholarly discourses to edified Brethren. No indeed, such knowledge is not necessary in a Grand Lecturer, indeed it might prove a hindrance as it might show him the folly and absurdity of the title he bears, which is presumably given him because he does not lecture, his duty consisting in committing the Ritual to memory and rehearsing it in the lodges.

The local masons pay thus liberally for no seeming reason other than to sustain the fiction that it would be a breach of obligation to give the work in writing to the lodges. We use the word "fiction" advisedly as the work is kept in written form in the desk of every Grand Secretary.

The Grand Master's Visit to the North West.

I had the pleasure last month of meeting with the several organizations of the A. M. F. while attending the Deliberative session of the Supreme Lodge in Portland, Oregon, where I spent five pleasant, though very busy days. Arriving in Portland on the evening of June the 9th, while the city was in gala dress for the rose festival, I was met at the depot by the Ladies of Ruth Lodge of Adoption in automobiles, and by them conveyed to the Hall, where later I had the pleasure of seeing the first degree of the Scottish Rite of Adoption exemplified in splendid style, a class of 20 being initiated. The Worshipful Mistress of Ruth Lodge, Sister Etta Haines, who is also Regional Grand Mistress of the Rite of Adoption for the North West, was ably assisted by the officers of the lodge in the work of the degree. It is seldom that I have seen it done in better shape. After the lodge work was over a banquet was partaken of, when the pleasant duty was assigned me of presenting to the Worshipful Mistress a couch pillow, embroidered with the Star and emblems of the Rite, the work of Bro. W. V. Young.

On the morning of the 10th, the Supreme Lodge met in Deliberative session an account of which appears in another part of the present issue. In the afternoon short sessions of the Grand Consistory and Regional Grand Encampment were held and much instruction given. In the evening I attended the regular meeting of Robert Bruce Lodge and witnessed a class of

14 being entered as Apprentices, the work was done by the newly installed R. W. M. in a manner that would have been a credit to older occupants of the Chair of K. S.

On the 11th, in the forenoon, a special meeting of the Supreme Council was held when Frater Lomtsin of Astoria Council, who had previously been elected to receive the crowning Degree of Sovereign Grand Inspector General, was crowned, thanked and acknowledged a Prince and Ruler in Masonry. In the afternoon a session of the Sovereign Sanctuary of the Rite of Memphis and the Supreme Council of the Rite of Mizraim were held, where the 95th. degree of the Rite of Memphis and the 90th. degree of the Rite of Mizraim were conferred on a class of Sovereign Grand Inspectors of the Scottish Rite. In the evening I had the pleasure of meeting with the Kilwinning Lodge, the premier lodge of the State of Oregon, which still retains its old time record for efficiency.

In the afternoon of the 12th a Council of Sov. P. Hadim 86th. degree of the Rite of Mizraim and a Senate of Masters of the Great Work 90th. of the Rite of Memphis was opened in special session, and these two degrees conferred on the Ill. BB. R. B. Cass and George M. Parsons as a reward for services rendered to the Order. In the evening I had the pleasure of attending a meeting of Melrose Lodge, the youngest in the State, but which promises to keep pace with the oldest.

On the 12th a Lodge of Excellent Masters was held to confer the Honorary Grade of Excellent Master on several BB., who had been voted that honor by their lodges for eminent service.

In the evening I met with the Fratres of Mount Hood Council and witnessed a class of 13 being initiated into the Mysteries of Kaosh, thus finishing a strenuous but I hope a profitable week.

The Saint Louis Incident.

We feel as if we are trespassing on the patience of our readers, in again charging our columns with a matter concerning which they have been previously so well informed in past issues, but, as we esteem the aftermath of such vital importance, we offer the following as our excuse.

The "Missouri persecution" is for a present at an end, but the more difficult problem still confronts us. We are, of necessity, compelled to levy on the coffers of our lodges, and on the private purses of our members, to pay heavy contributions to lawyers, and in defending our positions and our right to promulgate our principles.

The proceedings of the "Special Meeting" of the Supreme Grand Lodge lately held in Portland, Oregon, appear in this issue, and the purpose of said meeting is there set forth. We realize that mutuality is the essence of all contracts, and therefore it was deemed wisdom to call this meeting to lay the matter before the Lodges of the North West, that their sentiments might be obtained, and such action taken as might be endorsed by the whole Federation.

It is expected that similar meetings will be held in different districts so that a uniformity of action may be secured, and such plans formulated, and carried out as will put an end to this system of intolerant persecution, wielded by state and federal officers, under guise of law, and the laws of states and the nation prostituted to serve their infamous purposes. The purpose of bringing the conditions squarely before the Grand Lodges of the "American" Rite of Freemasonry, and ascertaining from them if this system of warfare is inaugurated and endorsed by them, and if so we will lay the matter before the Masonic world, at the proper time and at the proper place or places, in every country

where Masonry is known. If the Grand Lodges do not endorse the low-down, pusillanimous curs, who in their name, and claiming to be Masons, in good standing in their Lodges, are wearing the livery of heaven to serve the devil with, then we will ask them to call off these dogs, lest they in turn rend their masters.

Again, we will lay the whole matter before such tribunals of law and justice, and in such ways and manners, as are befitting the occasion, and thus ascertain if there is any law of the United States, or any or all of its integral parts, that can be made the instrument of persecution and placed in the hands of such of its officers, with power, ad libitum, to apply it in a discriminate manner to a class of citizens, who are living within the pale of all law, for the sole purpose of wreaking vengeance supposedly because they are members of a rival organization, who worship at the same shrine and appeal to the same Divine Sovereignty, and obligate themselves to the said worship, in the same manner, but whose methods of procedure are not like theirs. They refuse to argue their respective merits, or to appeal to the law, their only aim and object being to apply the bludgeon of law, and beat down their opponents by brute force.

The foregoing is a short epitome of the proceedings at Saint Louis. The officers who thus prostituted their offices, and thus scandalized the name of Masonry, claimed to be members of the "York" or American Rite of Freemasons, and also claimed the Grand Lodge of that state as their Sponsor. The persecuted is an Order of Freemasonry, known as the Ancient and Accepted Scottish Rite (Symbolic), the oldest authoritative Order of Freemasonry in the world, with an unbroken line of ancestry dating back to "Mother Kilwinning" of Ayr, Scotland. This Order is recognized by nearly every

European country, as well as the Latin countries of South America.

They have no apologies to offer for their presence in America, being American citizens, they ask no favors of their persecutors, they only ask a just application of the law, and they are willing to have the law applied to their case, but, when an officer declares: "You shall not organize a Lodge in this city, I will kill you first," they think it about time for a halt to be called and they purpose calling it. They are now formulating a serious warning, and if the warning is not heeded and war is inevitable, let it come, and in the language of Shakespeare, "Lay on McDuff, and damned be he who first cries, hold, enough." The war is not of our creation, we are for peace, but not at any price. We are "dyed-in-the-wool" Freemasons, and we live up to all and every of its principles, we have "turned the other cheek" and we believe the law of righteousness has been fulfilled, and we say to our traducers and slanderers, if you want this war continued, then enter, and take heed on what you enter.

SOME QUIANT TRICKS OF THE NUMERAL 9

No Matter How Disposed of It Is Sure
to Repeatedly "Bob Up Serenely."

There are some curious facts and fancies connected with numbers. The number 9 is, perhaps, the first as regards such experiments, although number 7 is more prominent in literature and history. When you once use it you can't get rid of it. It will turn up again, no matter what you do to put it "down and out."

All through the multiplication table the product of 9 comes to 9. No matter what you multiply with or how many times you repeat or change the figures, the result is always the same.

For instance, twice 9 equals 18; add 8 and 1, and you have 9. Three times 9 equals 27; 2 and 7 make 9 again. Go on until you try eleven times 9 equals 99. This seems to bring an exception. But add the digits—9 and 9 make 18; and again, 1 and 8 make 9. Go on to an indeterminable extent and the thing continues. Take any number at random. For example, 450 times 9 equals 4,050, and the digits, added, make 9 once more. Take 6,000 times 9, equals 54,000, and again you have 5 and 4.

Take any row of figures, reverse the order, and subtract the lesser from the greater—the difference will certainly be always 9 or a multiple of 9. For example, 5,071 minus 1,705 equals 3,366. Add these digits and you have 18, and 1 and 8 make the familiar 9.

You have the same result no matter how you raise the numbers by squares and cubes.

One more way is given by which number 9 shows its strange powers. Write down any number you please, add its digits, from the original number. No matter what numbers you start with, the sum of the digits in the answer will be 9.

Try these experiments, and you will be delighted with the exact manner in which they prove the statement. Some quaint puzzles have been made based on these fixed principles.

A United States soldier or sailor is not permitted to be buried from a Roman Catholic church with a United States flag on his coffin, as required by army regulation, but no objection is made to the Papal flag, which represents the Papal States, which every good Roman Catholic hopes to see restored to the temporal dominion of the Popes. No other church in America raises any objection to the presence of the flag of the country within its doors.—Missouri Freemason.

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway st.; M. D. Alba, Sec., 2954 Lagura st.

DIRECTORY OF LODGES.

California.

Provincial Grand Master, W. C. Cavitt, Hearst building, San Francisco.

Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Harmony lodge No. 26, San Jose, meets 1st and 2nd Tuesday of each month at 8 p. m. at I. O. O. F. Hall, 3rd & Santa Clara sts. R. W. M., Joseph Spinello, 284 San Teresa st., San Jose. Secretary, M. Zarcone, Moorpark & Race st., San Jose.

St. John's lodge No. 21, Los Angeles, meets every Tuesday at 8 p. m., at 119½ South Spring street. R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles. Secretary, H. A. George.

Glenlevit lodge No. 43, Vallejo, meets every Wednesday at 8 p. m. at 222a Georgia street. R. W. M. A. D. Fernandez, Vallejo. Secretary R. Douglas Patton, 1102 Louisiana street, Vallejo.

Palestine lodge No. 23, San Francisco meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue. R. W. M., M. L. C. Natenstedt, 124 Tucker avenue, San Francisco. Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern lodge No. 51, Bakersfield, meets 1st and 3rd Monday at 8 p. m. at Druids hall, East Bakersfield, Kern

county. R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield. Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star lodge No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets. R. W. M., Grefve C. Sparre, 1133 Buchanan street, San Francisco. Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Cosmos lodge No. 57, San Francisco, meets the second and fourth Wednesday at 8 p. m. at German House, 402 Polk street. R. W. M., Gust Manuels, 838 Winter street, Daly City, Cal. Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

St. Johannis lodge No. 7 meets at German House, Polk street, first and third Tuesday of each month at 8 p. m. San Francisco. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland, Cal.

Walhalla lodge No. 31, Los Angeles, meets every Wednesday at 8 p. m. at 542 South Spring Creek. R. W. M., Waldemar Elsholz, 310 S. Spring st. Secretary, Ludwig F. Diebel, 812 North Figueroa st.

Golden Thistle lodge No. 12, San Francisco, meets every first and third Wednesday in the month at German House, Turk and Polk streets, at 8 p. m. R. W. M., F. Vedder, 3213 Twenty-fourth street, San Francisco. Secretary, P. Christensen, 422 Pierce street, San Francisco.

Costa Rica, C. A.

Ebenezer lodge No. 4 meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. M. W. M., Thomas Wilkinson. Deputy Master, Timothy Dee, Secretary, W. Thomas, box 47, Limon, Costa Rica, Central America.

Colorado.

Kilmanock Lodge No. 74, Denver, Colo., meets 1st and third Wednesday every month at 1432 Arapahoe street, Britannia Hall.

Illinois.

Provincial Grand Master, Lew F. Stapleton, D. D. G. O., 2223 Washington Building, Chicago, Ill.

Provincial Grand Secretary, W. H. Humphreyville, 1301 West Huron street, Chicago, Ill.

St. Clair lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street. R. W. M., W. H. Humphreyville, 1301 West Huron street, Chicago. Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

Viking lodge No. 75, Chicago, meets every first and third Friday of each month. R. W. M., William M. Anderson, 1327 West Huron street. Secretary, St. Siniarski, 3138 North Lawndale avenue.

Echo lodge No. 44, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago. R. W. M., J. Suchon, 2424 Ems street. Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Savoy lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket building, 716 West Madison street. R. W. M., Dr. V. Guagilata, 875 Milton avenue. Secretary, Anthosy Bellavia, 516 West Oak street. Lodge Deputy, August Bellavia, 503 West Division street.

Alpha Fidelity lodge, U. D., Beuld, Ill., meets every Friday night at Eagle's hall. R. W. M., J. erzolis. Secretary, W. T. Davis.

Columbus lodge No. 34, Willisville,

meets every first and third Monday at Miners hall. R. W. M., Carlo Rizzoti. Secretary, John Broek.

Michigan.

Acacia lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's hall. R. W. M., W. H. Stark, 132 Third street, Wyandotte. Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

Michigan lodge meets first Wednesday at 318 Woodward avenue, Detroit.

Euphrates lodge No. 41 meets every Thursday at Euphrates hall, 308 Woodward avenue, Detroit.

Acacia lodge No. 2, A. A. S. R. of Wyandotte, meets every Monday at 8 p. m. Regular on or before full moon.

Missouri.

Golden Rule Lodge No. 79, meets 1st and 3rd Thursdays of each month at the Fraternal Building, Franklin Ave. and Eleventh st., St. Louis, Mo., at 8 p. m. Visiting brethren cordially invited.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn. Prov. Grand Secretary, Julius Koch, 236 S. 2nd street, Brooklyn.

Haladas lodge No. 449, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street. R. W. M. Alexander Kalla, 144 E. 7th street, New York City. Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knapp Mansion, 554 Bedford avenue, Brooklyn. R. W. M., J. H. Friedman, 236 South Second street, Brooklyn. Sec-

etary, L. E. Sams, 132 Lorimer street, Brooklyn.

King Solomon lodge No. 52, meets every first and third Wednesday of the month in Tuxedo hall, Fifty-ninth street and Madison avenue. R. W. M., Louis A. Sheinhart, Germania Bank Bldg., 194 Bowery, New York. Secretary, H. H. Zorn, 96 Willett street, New York.

Abraham Lincoln Lodge No. 68, New York, meets every first and third Monday at 8:30 p. m. in Odd Fellow Hall, 69 Marks Place, N. Y. R. W. M., Morris Cohen, 230 Madison street, New York, Secretary, J. Radin, 1419 Stebbins Ave., Bronx, N. Y.

New Jersey.

Blue Ridge Lodge No. 16 (C. B.) No. 50 A. M. F. meets every Second and Fourth Wednesday, at 8 p. m. at 261 Orange Street, Newark, N. J. R. W. M., Charles S. Toliver, 63 High Street, Newark, N. J. W. Secretary, Junious Evans.

Oregon.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Kilmarnock lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street. R. W. M., H. M. Lornsten, 1609 Iwing Avenue, Astoria. Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning lodge No. 38, Portland, meets every Friday at 8 p. m. at Auditorium hall, 208½ Third street. R. W. M., A. G. Liebendorfer. Secretary, George S. Brietling.

Robert Bruce lodge No. 47, Portland, meets every Wednesday at 8 p. m. at 208½ Third street. R. W. M., S. H. Haines, Chamber of Commerce. Secretary Alfred Nelson.

Robert Burns lodge No. 78, Springfield. L. E. Durrin, R. W. M. P. A.

Johnson, Secretary, meets the first and third Mondays of each month.

Metropolitan lodge, U. D., Portland.

Harmony lodge, U. D., Portland.

Melrose lodge, U. D., Portland.

Panama.

Eureka lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama. R. W. M., John Fitz-Martin, Panama. Secretary, G. D. Wilkins, box 530, Ancon P. O., Canal Zone.

Utah.

Providence lodge No. 5, Helper. R. W. M., Dominick Bergera, Helper. Secretary, John B. R. Ferrero, box 391, Helper.

Acacia lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall. R. W. M., Levi O. Olson, Midvale. Secretary, Emil T. Oleson, Midvale.

Bingham lodge No. 72 meets every second and fourth Monday night in the Canyon Hall, Bingham. R. W. M., John Contratto, Bingham. Secretary, Vincent Rover, Bingham.

Alpha Tooele lodge, U. D., meets every second and fourth Thursday at Tooele. Secretary, Phil Morrell.

Garribaldi lodge No. 2, Salt Lake City, meets every second and fourth Thursday at 16½ Main street. Secretary, James Thomson, 3 Center Ave., Salt Lake City.

Alpha Ogden lodge, U. D. R. W. M., Wm. H. Toller.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Thistle lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue. R. W. M., A. A. Hunter, Secretary, Walter McKnight, 1404 Providence Ave, Spokane.

Bonaccord lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street. R. W. M., Charles Schubert, Centralia. Secretary, William M. Grafton, Centralia.

Harmony Lodge No. 60 holds communication at Monohon, every first Sunday at 10 a. m., and every third Wednesday at 7:30 p. m. Geo. F. Peck, R. W. M. Harry M. Gill, Secretary.

Kilwinning lodge No. 19, Seattle. R. W. M., Wm. Schutz. Secretary J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity lodge No. 44, Seattle, meets each Monday in the month at 8 p. m. at Masonic hall, 1932½ First avenue. R. W. M., W. S. Pulver, 118 West Thomas street, Seattle. Secretary, Thomas Perrot, 118 West Thomas st.

Wyoming.

Justice lodge No. 2, Diamondville, meets the first and third Saturday at 8 p. m. in Odd Fellows hall. R. W. M., F. iller, Diamondville. Secretary, Tony A. Boggie, Diamondville.

Fidelity lodge No. 73, Rock Springs, meets every Wednesday evening at 219 Pilot Butte avenue. Secretary, Martin Olson.

Washington, D. C.

Provincial Grand Lodge (C. B.). Washington, D. C. Grand Master Henry C. Scott, 521 21st street, N. W. Deputy Grand Master. Mingo Sanders, 463 New York avenue, N. W. Grand Senior Warden, Daniel Williams, 1212 24th street, N. W. Grand Junior Warden, Henry Dowell, 1004 Eye street, N. E. Grand Senior Deacon, George Washington, 1719 Seaton street, N. W. Grand Junior Dea-

con, C. E. W. Brown, 2813 Dumbarton avenue, N. W. Grand Secretary, Newport F. Henry, 206 P street, N. W. Assistant Grand Secretary, Thomas F. Harper, 208 H street, S. W. Grand Treasurer, William Young, 2025 M street, N. W. Grand Tyler, Isaac Bush, 214 L street, N. W.

Joppa Lodge No. 4 (C. B.) Washington, D. C., meets second Thursday in each month, 1719 Pa Ave., N. W. R. W. M., Albert Bailey, 1238 27th St., N. W.

St John Lodge—No. 6 (C. B.) Washington, D. C., meets the fourth Tuesday in each month at 1719 Pa Ave., N. W. R. W. M., Isaac Bush, 214 L St., N. W. Secretary, Walter Scott, 1627 Church street, N. W.

Trinity Lodge No. 7 (C. B.) Washington, D. C., meets third Wednesday in each month at 1719 Pa Ave., N. W. R. W. M., Charles Ayler, 28a O St., N. W. Secretary, Newport F. Henry, 206 P St., N. W.

South Gate Lodge No. 8 (C. B.) Washington, meet fourth Friday in each month at 1719 Pa Ave., N. W. R. W. M., Henry Dowell, 1004 Eye St., N. W. Secretary, James E. Pratt, 18 N St., S. W.

King Solomon Lodge No. 1 (C. B.) Washington, D. C., meets first Monday in each month at 1719 Pa Ave., N. W. R. W. M., Mingo Sanders, 463 New York Ave., N. W. Secretary, J. H. Snowden, Cedar A Ave., Cedar Heights, N. W.

Jerusalem Lodge No. 2 (C. B.) Washington, D. C., meets second Monday in each month, at Pa Ave., 1719, N. W. R. W. M., C. E. W. Brown, 2813 Dumbarton Ave., N. W. Secretary, Frank D. Wilson, 1904 L St., N. W.

Hiram Abiff Lodge No. 3 (C. B.) Washington, D. C., meets first Thursday in each month at 1719 Pa Ave., N. W. R. W. M., Thomas F. Harper, 208 H St., S. W. Secretary, Lawrence Smith, 1111 6th St., N. E.

THE UNIVERSAL FREEMASON

Volume 8

August 1915

No. 2

OFFICIAL.

Retrenchment seems to be the order of the day. The cry of hard times is heard all over the land. Whether this is due or only a calamity howl we know not but as far as we are concerned we believe it to be true. We made an announcement in our last issue, that after that issue we would only publish such directory of Lodges as were paid or as advertising matter. One reason for this is that four pages of a directory extracts from the reading matter in the magazine, and to print the same number of pages extra only involves an expense we are not able to bear. Our subscription list is falling off fast, and unless something occurs to increase the circulation, we will be forced to the conclusion, that the magazine has utilized its usefulness or it is not of sufficient importance to merit consideration by our members. Perhaps in the war, perhaps it is the dearth of money, perhaps it is an insufficiency of interest, but whatever it is, this we know and know full well we cannot run at a loss, and as a dernier resort, we are compelled to retrench, and to this end we are compelled to leave out such matter as does not seem to command attention.

Those Lodges that want their directory published can have it published as does the "Luzon Lodge" of San Francisco, Cal., upon payment of three dollars for one year, which will include a copy of the magazine for the length of time the ad runs.

We have placed an inducement before the Lodges and our subscribers, as appears in the inside cover of this issue, to take hold and subscribe for the magazine. We have had printed a magnificent chart of symbolic Freemasonry, covering all the symbols and emblems and it is, indeed, a work of art. It is 29x22 inches and is printed on embossed paper with a broad margin, and is a splendid publication for framing and should be in every Lodge room and in the home of every Mason. We will mail it in a protective mailing tube, and send a copy of the magazine for one year for two dollars. The selling price of the chart alone is \$1.50.

THE ROLL OF HONOR.

Kilmarnock Lodge No. 57, Oregon, contributed fifty dollars to the defense fund according to the resolution passed by the Supreme Grand Lodge, at its special meeting held in Portland, Ore., lately. This speaks well for our BB. in Astoria.

We also acknowledge twenty-five dollars from Viking Lodge No. 75, Chicago.

We have pleasure in reporting that a new Lodge has been started in Colon, Panama, this will make three healthy Lodges in that Republic, and we expect others to follow in the near future.

We have some very interesting correspondence from the R. W. M. of Ebenezer Lodge No. 4, of Port Limon, Costa Rica, appertaining to the welfare of that Lodge, but it is crowded out of

this issue. We expect one or more Lodges to be started in British Guiana in the near future. Thus the good work goes on.

Replying to inquiries regarding the standing of G. B. M. Somerville, at one time a Deputy in Oregon. Somerville was expelled from the A. M. F. in May last and is now being sued on his official bond for defalcation.

Fidelity Lodge 73, Rock Springs, Wyo.

At the last meeting the following officers were installed:

R. W. M., R. J. Hiteman.
 W. S. W., T. Jognson.
 W. J. W., T. Anderson.
 Sec., C. M. Olson.
 Treas., A. Johnson.
 S. D., C. E. Johnson.
 J. D., O. Johnson.
 I. G., G. Larson.
 Tyler, C. Anderson.
 Almoner, A. Paulson.
 Marshal, C. E. Thobro.
 Orator, C. Nelson.
 Chaplain, W. Aleninus.
 S. S., A. Westerberry.
 J. S., L. Larson.
 P. M., A. Martello.
 L. D., T. Wilson.

Bro. Martello being the retiring R. W. M., he was presented by the Lodge with an apron of a P. M., further honors were conferred upon the P. M. by Bros. Aug. Spilmer, D. S. M., in decorating him with the Jewel of Excellent Master for services rendered to the craft in general. The brethren of Fidelity Lodge 73 realize the untiring efforts of Bro. Martello in raising the standarwd of the A. M. F. in Rock Springs, Wyo., to the position it has attained at the present day, and it is the feeling of the brethren to take Bro. Martello as an example to work earnestly and zealously and with that Masonic spirit and

we may have the Masonic righteousness within our hearts.

MASONRY IN CUBA.

Havana, Cuba, 1915.

M. McB. Thomson, 415 Vermont Bldg.
 Salt Lake City, Utah.

Dear Sir and Brother:—

Before everything I beg you to excuse my delay to acknowledge the receipt of your favor of the 4th, inst. I wished to fulfil my duty replying to your attention and fine courtesy, by communicating to you concrete news in reference to your offers to establish relations between the organization over which you so worthily preside and the "Serenisimo Oriente de Cuba," of which I have the honor of being Grand Commander and Grand Master. To this effect I was waiting for the gathering of its Supreme Council of the 33rd degree.

The reunion of the Supreme Council took effect the 17th inst, and in regard to the determination taken by that superior organism of our obedience, I must inform you of the following:

Being informed of your letter directed to me, the Council in full accepted, essentially, with positive joy, the offered relations. A joy so much the greater inasmuch as the aspirations of the "American Masonic Federation" and of the "Serenisimo Oriente de Cuba" are agreed in that which pertains to the reach and ends of the Freemasonic institution. Also, as to the proceedings that should be used to propagate its doctrines, since the "Serenisimo Oriente de Cuba" owes its existence principally to the necessity experienced by numerous groups of Cuban Masons to make disappear from the brotherhood the hateful differences of races, nationalities and social standing, that in other associations, which pretend to be Freemasonic, are still conserved. And also, to destroy the false

interpretations, territoriality, that cannot exist as impedient to the Masonic propaganda and which can only find explanation in the special manner of conceiving the object of the institution, which gives proof to those who defend that territoriality.

Good evidence of the joy of the Supreme Council at receiving your letter, you have in the enclosed communication, in which, in executing one of its resolutions, it extends to you the nomination of "Member of Honor" of the said organization, which begs you to accept.

The Freemasonry in Cuba, Illustrious and Mighty Brother, does not occupy (and it is sad to thus confess), the position that belongs to it.

Small and vain discrepancies in matters of appreciation, in regard to that pretended territoriality, which I have referred to above, were the first causes of the deep divisions in existence today, without having served to erase the rude and obstinate contest of many Freemasons, who have spent their energies in that task. Later, on account of an unexplainable phenomenon, there has come to light new problems, played in different manner, by each one of the groups, and they have occasioned other differences, more profound and nevertheless less conceivable, giving all of it as the result, the injuring of the institution, the possible existence of two branches or Potencies characterized one,—la "Gran Logia de la Isla de Cuba,"—by an autocratic and presumptuous spirit, and the other,—"el Gran Oriente Nacional de Cuba." For some reason it is not possible to determine their tact, inasmuch as it is a mixture of despotism with democratic pretenses, but above all, with indistructable attachment to traditions, impossible to maintain in the present times.

"La Gran Logia de la Isla de Cuba" practices special Masonry so much, that we find inside of that Obedience Lodges formed exclusively, for example, by

doctors or persons with university titles; lodges in which the colored element is not admitted; others that are governed by the Rite of York, the Scottish being the one officially established, and so on. The constitution of that Obedience is similar to the Grand Lodges of the United States, but it is almost certain that the proceedings are illegal of many of these,—and judging by what we can hear,—are founded on a straight interpretation of the Freemasonry of the running times. They will have influence in the association of which I am speaking to you, and that if they have been able to obtain an apogee and esplendour, it has been due more than anything else to favors dispensed in the high sphere of the Cuban Government, through the influence placed at their service by more than one who comes to Freemasonry, if not with a personal interest, at least absolute ignorance of what it should be. It is well to note, that this official favor is not prominent any more and that the other masonic institutions that have nothing to do with the "Gran Logia de la Isla de Cuba," have their doors open to solicit from the Government support and protection whenever necessary, and the experience of the latter years shows that such protection and support have not been denied when proceeded in justice.

The "Gran Oriente Nacional de Cuba," which was also established in this city, does not deserve mentioning. In its Lodges congregate a good number, although not great, of masons in which they remain while they "see straight" (permit me the phrase), who match their recalcitrant enemies of the other mentioned Obedience as enemies of every thing that signifies progress and advancement in the undertaken path.

Delay, nevertheless, is caused by that Orient to the union of the Cuban Masons, because in the absence of merits and aptitudes, they try to raise into

directors of everything which has relationship with the institution. They possess a tenacity and constancy in their task, that it is a pity they do not walk in the right road to the triumph of other high ideals than those which they individually follow there.

And this being the situation of the Freemasonry in these valleys, it is necessary, by all means, that this situation be ended, because if this does not happen, it will be impossible to work towards the betterment of the Cuban Society, so well needed of the men such as Masons should be. This is the reason why lately the "Serenísimo de Oriente de Cuba" has been formed, without preventions or prejudice, wishing with faith and ardour that existing differences and rivalry disappear. We desire, and doubtless will obtain, that the institution will spread with the efforts of all who should make it, without having to go out of the path marked by the Limits of Masonry, to make selections among the Masons, without false interpretations of its principles and perverse deductions unprovided by its foundation and reason.

Difficulties will beset our Obedience, but it is the confidence of final victory that gives us courage. No other thing can prove the kindness of our cause and, above all, the support that is given us by institutions like yours, which follow our own ideals, will help to press on.

Excuse the unexpected extension of this letter. I wished to be brief, perhaps I have not been able to, but believe me, Illustrious and Mighty Brother, I am sincere.

To finish, permit me to indicate the names of the Illustrious and Mighty Brothers Benjamin Fernandez Blanco, our Grand Minister of State and Grand RieraChief Watchman; Claudio Nunezy Riera, Grand Secretary Counselor; and Daniel Bermudez, Grand Master of Ceremonies, as persons worthy of ostentating the representation of your

obedience.

Thanks for sending the "Universal Freemason, which pamphlet I have read with interest.

Yours truly,

LOUIS E. LEMONA.

Grand Master,

Serenísimo Oriente de Cuba.

Lecture Given by Bro. R. P. Barnswell
in "Eureka" Lodge A. M. E. at
Panama. July 9, 1915.

Brothers, I purpose this evening if time will permit to deviate from our regular procedure in reiterating our different lectures, and try to interest you in what I may name the "Moral of Freemasonry," or "Masonic Philosophy" as wound up in our daily lives.

We are told that Freemasonry is a moral institution, designed and established by virtuous men, founded on liberty, brotherly love, truth and charity. Bro. Sickles is among those who upholds it as a "Beautiful System of Morality veiled in allegory and illustrated by Symbols," and it is some of these conditions I intend to emphasize. I say "Onward" on behalf of Eureka's fluctuating but persevering membership.

It will, also, as I have said, apply morally to our home lives, and if rightly understood, at the end, I am sanguine that it will bring relief to us individually and prove also a blessing to Eureka Lodge.

"Onward" was a pass word or watch word for the Israelites when taken from Egypt, being pursued by the Egyptians. God ordained that certain signs be rested on their Tabernacle by day and night, and until such signs were removed they went onward. From an onward point of determination they went on and on through the Red Sea on dry ground and were delivered. Let us apply this moral to ourselves individually, let us question ourselves

as men of the Mystic Circle about our onward movements. Some may say we are not of Israel. But Brothers are we not of Hiram, of which we are proud? If so, are we moving onward to the betterment of ourselves, in applying our knowledge sought and gained in the daily practice of our lives? Let the world see how Masons love one another. Are we practising what we teach. If so, what is our goal? Canaan: the land of milk and honey, heaven for the prepared, Hiram our leader. God is our God.

Brothers, then be strong: live for something; live lives of great men. See the so-called "profanes" failing to alleviate the pains of savage humanity and cannot something be done in our Mystic Circle? Men are dying in darkness at our sides, almost without a hope to cheer the tomb. Must we stand by and watch without raising our disapproval.

The greatest lever of our onward march in this Mystic Circle is "Love," the soul's greatest union.

Surely, it would teach first of all, that love pure and sweet should enter into our home life. Home is no place for angry words. Satan would be glad to make every home a hell, but the G. A. wants each one to be a miniature heaven.

Brothers, while we have been providing for the bodily comforts of our widows and orphans, are we neglecting the sweeter work of feeding their hearts with affection and love, in truth they are starving for it. The arms of love will reach a long way off and span a very wide gulf. Away then with this icy reserve. Away then with the religion that has in it so little of the love of the Master. We heard that when once a boat is caught in the rapids, human help is vain. The time to pull up the oars is when the boat first begins to drift. Many now are reaching the rapids and shall they go

over to eternal ruins? The G. A. forbid.

Brothers, our homes should be the "brightest spot on earth" that our circle generally will; rather the humble sitting room to the billiard halls, and our social Brethren to the town rowdies.

Did you ever notice how brilliantly lighted the billiard halls and saloons are kept by the cunning owner? Why doesn't he keep it dark and cheerless? Because he knows they would not attract attention. The devil uses every means to attract the unwary into his net. Music with its seductive power, pictures with the atmosphere of cheer, books with the bewitching fascination which the most gifted writers have woven into their most thrilling tales: nothing is considered too sacred and beautiful whereby men are led on and onward from the path of virtue into the broad way of ruin; and must we be less careful to be more clannish?

When shall our homes cease to be mere boarding houses. When shall our brothers find in us the true companionship of our Mystic Circle for which our hearts first beat. When shall we learn that although we gave our bodies to be slain and resurrected we are lacking "charity and love."

Brothers, let us then start to make our lodge attractive, since we are right to begin here first. Shall we be wise in teaching others, let us show them love and affection. Let us win their confidence by showing the tenderness due them. Perhaps our lips may yet sing joyfully the happy refrain:

"Toil on and in thy toil rejoice,
For after toil comes rest for exile home,
Soon shall we hear the G. A.'s voice,
The midnight peal, "Behold I Come."

May brotherly love prevail and every moral and virtue cement us.

THE LOST WORD.

In the beginning God—

"In the beginning God (in Hebrew, Elohim) created the heaven and the earth."—Gen. I: 1.

"And God (Elohim) spake unto Moses, and said unto him, I am the LORD" (Y H W H).—Ex. VI: 2, 3.

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by name God Almighty (El Shaddai) but by my name JEHOVAH (Y H V H) was I not known to them."—Ex. VI: 2, 3.

The Hebrew letters Y H W H (or J H V H) are what are known as the Tetragrammaton. It occurs 5989 times in the Old Testament and is translated LORD (in capitals) in every instance save seven, when it is translated Jehovah.

To this day no orthodox Jew utters the word represented by the Tetragrammaton, Y H W H. He says "Adoni" (Lord) instead.

The Jews held that every foundation stone of religion was a belief in the true God, the only God, the one who has no brother, and whose very name must be treated with the most reverential respect. They did not treat their Deity with the profane levity that was common to the heathen, whose gods were legion, and whose attributes were magnified human vices, rather than virtues. In Athens, at one time, it is said that there were 30,000 gods, and it was easier to find a god than a man. You will remember that St. Paul found one image at Athens dedicated "to the Unknown God."

The Jews held the name of the One God—the name (Y H W H) given by Himself to them by revelation to Moses—in such reverence that they not only never took it vain, but they never spoke it at all. Once a year, on the Day of Atonement, the High Priest, after ablutions, went alone into the Holy of Holies and there, while the priests without chanted a hymn, uttered the sacred word. To the masses of the people, it was already "a lost word."

After the capture of Jerusalem by

Pompey in the year 63 B. C., the temple ceremonial on the Day of Atonement, was, of course, abandoned, and from the destruction of the city in the year 70 A. D. until the sixteenth century, the Tetragrammaton was absolutely a lost word. Jew and Christian alike held the name of God in such reverence that it was never written—never uttered even. Its pronunciation was lost, and is lost to this day.

Learned men tell us that in all probability it was Yahweh.

A century goes by, and in the year 1611 the committee selected by King James I. of England gave us our present authorized version of the holy Scriptures; and those learned men, obedient to public sentiment and to centuries of tradition, translated the Tetragrammaton as LORD (in capitals). Only seven times did they use the word Jehovah.

Let us go forward another century. to the year 1717. Four weak masons' trades union in London got together to form a Grand Lodge. The event was unimportant; no paper announced it; no minutes were kept for six years; and during that time certain philosophers, honorary members of the trades union, got control of the Grand Lodge and devoted it to philosophy and the theory of a fraternity that should magnify the essentials of religion and universal brotherhood; the worship of the One God, and teach and practise the Code of Morals set forth in His Holy Book; their only rule and guide in faith and practice.

About the year 1723, the drama of the Third Degree was originated, and those learned and distinguished men to whom we are indebted for "The Tragedy of the Architect" or the Hiram Legend, utilized the current tradition of the Tetragrammaton in a way that every Mason will fully appreciate.

You will notice how beautiful is the idea. The True God, without the wor-

ship of whom there can be no Judaism, no Christianity, no Masonry, must be treated with unbounded respect, reverence and devotion. He is a spirit representing all wisdom, strength and beauty; so pure and holy that He must not be represented by any idol, or even by any name, written or uttered. Reverence for Deity caused the name to be lost. He is referred to only as Adonai, LORD, and even that name is uttered with deepest reverence.

The God of the Jews was everything in characteristics that the gods of the heathen were not, and Jehovah was treated with a reverence and respect that were never paid to the heathen gods, who were treated with profane and obscene levity. Het was so holy that His name must not be taken in vain: must not be spoken or written at all. The nearest approach to it was the Tetragrammaton Y H W H, "The Lost Word."

The true character of God was revealed in the Old Testament, and illustrated and illumined in the New, and in the life of the Peasant of Nazareth, His Divine Son. It will be our own reflection, that the troubles of individuals and nations begin when they cease to worship the true God, let worship, in His place, some convenient divinity, earth-made and created to subvert some earth-born vice or vanity.

Just now, Europe worships Thor or Mars, the god of force. America is said to worship Mammon, the god of greed. Neither is Jewish; neither is Christian; neither is Masonic. There can be no correct code of morals not founded on a correct religious belief in the true God, and no nation can permanently endure unless it worships the Tetragrammaton. "For the nation and people that will not 'serve thee,' shall perish; yea, those nations shall be utterly wasted."—Isaiah IX : 12.

We might quote further from St. John: "In the beginning was the word (Greek, *Logos*) and the word was with

God and the Word was God."—John I : 1.

But we have carried the argument sufficiently far. Little does the world appreciate what those learned philosophers did for the world in the third decade of the eighteenth century when they rescued Masonry from the political grip of the Duke of Wharton, and prevented it from joining "The Twelve Great Livery Companies" of London, political corporations which now control the city. Masonry was destined to be more than a local political factor. It was to be a world power, emphasizing the fatherhood of God and the brotherhood of man: a power that is not local to the city of London, but is wide influential for good throughout the world, and as the handmaid of religion, it may yet assist to dedicate the world to a millennium of peace, when the sermon on the mount shall be recognized as good law everywhere, and the whole world be conquered by it, not by force, as the Roman conquered it, but by love; and all people shall sing eternal praises to Y H W H and recognize Jerusalem, the desert created by Titus, as the City of the Great King, the spiritual capital of a regenerated World.—Alexander S. Bacon, 32nd degree, in "The Masonic Sun."

Kaiser not a Mason.

Several times recently we have seen photographs, even in Masonic papers, stating or intimating that Kaiser Wilhelm of Germany was a Mason, one even ranking him as thirty-third degree. It is not so, and perhaps the story originates from the fact that every King of Prussia, since the time of Frederick the Great, with the exception of Frederick William IV and the present Emperor, were Masons. As is well known, Frederick the Great was Master of his Lodge, Grand Master of Prussia, and at the head of Scottish Rite Masonry in that country.—Virginia Masonic Journal

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M. McB. Thomson, 415 Vermont Bldg.
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EDITORIAL.

The following letter came to us late-
ly from a brother in Chicago. We do
not know if it voices the sentiment of
the readers of the "Universal Free-
mason" or not, but whether it does or
not, we know this that it is truth.

Chicago, Ill., July 1915.

Bro. R. S. Spencer

Enclosed please find M. O. for \$1.00
for my magazine. It is indeed a great
help to me, and it is also a great help
to the Brethren here, and would be to
others if they only knew its goodness.
If it had not been for the magazine
I would have lost my faith long ago.
My friends on the other side tell me
that I am not on the right road, but
with all that what I have learned from
this book, enables me to pour cold water
on their argument and that ends it,
and the story of me being right or
wrong. With my best wishes for your
success: Fraternally,

F. Varello.

This brother is one of the faithful,
who recognizes the worth of our efforts
to lay before our BB. good, clean, Ma-

sonic reading matter. We cull from
our exchanges what we consider the
more worthy of repetition, and we
strive to write the pith of every matter
that is of close interest to our Lodges,
and of interest to our readers generally.
This picture is of ourselves, but the
other picture of our Lodges and the in-
terest they take in the publication of
the magazine is another matter. We
have a number of Lodges of a mem-
bership of over one hundred, with a
subscription list of 10 to 15, and one
Lodge of over one hundred subscribers,
and 80 per cent of them dropped out
last month. We are this month com-
pelled to cut out 50 per cent of our
subscribers whose subscriptions have
expired. The publication of the journal
has never been a paying proposition,
and for seven years it has been a labor
of love to continue its usefulness, but
now, owing to the hard times and the
scarcity of money, it has reached the
breaking point. We are making this
appeal to our subscribers and members
generally as a dernier resort believing
we have reached the limit of our en-
durance, and unless something of a
substantial nature comes to our assist-
ance this month we are afraid the next
number will contain our validity. We
dislike to make this statement, but
we ask the Lodges what they desire
us to do.

We would like each Lodge Secretary
at the first meeting after this issue
reaches them to read this article to the
Lodge, and ascertain, if possible, what
percentage of the members of each
Lodge subscribe to the magazine, and
then send the returns to this office, so
that something may be said or done to
awaken delinquents from this death-
dealing lethargy. One thing is sure,
that unless there is an awakening we
must close up and end its publication.
We dislike to make these statements,
but what can we do? Will some of the
more energetic Lodges start a campaign
of reform, or will some of the more

enterprising members send to this office some suggestions whereby we may judge of facts that may possibly lay the faults at our door and if this is so, we will as speedily remedy it, as the charge is in reaching us. We do not think it wisdom to publish figures or other facts that should be known by our members, but if the Secretaries of Lodges will write for this information we will gladly furnish it for the benefit of the Lodges. We have been compelled to cut out the directory of Lodges for the reason that it costs money, and we think the interest in it, is not commensurate with the cost. We have been filling our advertising space with matter offering premiums to our subscribers, without any profit to us, as the premiums cost us more than the profit would be if we devoted the space to some other purpose.

The whole proposition boiled down seems to us that our members consider the magazine not worth the money paid for it, or their interest in Masonry is an intercourse of interest and not of the heart. If the latter, then what is the use? If the former, then all we can say is, we have done our best, and the best can do no more, and some other means must be adopted to give them a greater value for the money. For eight years our optimism has stayed with us, but of late it has been gradually receding, until we are driven from our stronghold by the enemy pessimism, and our ammunition is about exhausted. The above remarks are not written for our faithful subscribers, but for those who should support us but do not for reasons best known to themselves.

It is not given to one man to know everything.

And yet the Editors of the Local Rite Magazines come as near claiming such wisdom as a man well can, and yet even they trip sometimes, as two such examples. The "Tyler-keysane" in its June issue mixes the so-called St. Johns

Grand Lodge A. F. & A. M. of Massachusetts with the regular Grand Lodge of the Local Masons for that state, the former being a branch of the Ohio split from the locals, and branded by the latter as Clandestine.

And the Grand Patron of the Eastern Star for Kentucky issues a warning to the members of that jurisdiction against affiliating with a Lodge of Co-Masons that had been recently established at Louisville in that state, under the mistaken impression that the Co-Masonry was some sort of a rival to the Eastern Star, truly a little knowledge is a dangerous thing.

Carrying the War into the Enemy's Country.

Since shortly after the birth of the American Masonic Federation, and especially since the success of the movement it inaugurated had been assured, it has been the target of malignant and venomous attacks leveled at it by the local masons. The aid of the State legislatures has been invoked to pass special and class laws against it, and efforts have been made to ruin it financially by lawsuits. The only weapon the locals have never used is reason and argument, knowing well the falsity of their position.

The Grand Secretary of the Locals in Oregon has for some time been particularly prominent in attacks on the A. M. F. At first confining himself to generalities, such as "it is understood," "we have been informed," "it is said" and so forth, emboldened by immunity he at last became incautious and committed himself to definite statements, with the result that he is now made defendant in a libel suit, with damages claimed at \$50,000. Later it is intended to sue the paper publishing the libel and the Local Grand Lodge by whose connivance it was perpetrated.

The A. M. F. has hitherto endeavored by adhering strictly to true tenets and

principles of Freemasonry to shame its un-masonic opponents into better behavior. We have even in several instances "turned the other cheek." At last it has been proven the time has come when patience ceases to be a virtue, and in self defense we are compelled to take the aggressive. The following is a copy of the complaint with the locals commenting on it.

In the Circuit Court of the State of Oregon, for the County of Multnomah.
MATTHEW McB. THOMSON, Plaintiff,
vs.

JAMES F. ROBINSON, Defendant.

COMPLAINT:

Plaintiff for cause of action against the above named, defendant, alleges:

I.

That on or about the 9th day of June, 1915, in this County of Multnomah, and State of Oregon, and at other places in this State and in many other places out of the State, the defendant willfully, wrongfully and maliciously published in and caused to be published in that certain newspaper, known and designated and called "The Evening Telegram," The said news-paper, being of wide and extensive circulation, in this County and State of Oregon, and elsewhere, certain false and defamatory matter and statements and things concerning this plaintiff, said publication being as follows:

"The American Masonic Federation is merely a swindle, using the similarity of its name to that of the Ancient Free and Accepted Masons as a means of furthering its operations, is the statement of James F. Robinson, secretary of the Oregon Grand Lodge of A. F. and A. M. According to Mr. Robinson, Matthew McB. Thomson, of Salt Lake City, now in Portland, is in no way connected with the recognized Masonic Body. The American federa-

tion plans to hold a conference in Portland the end of this week and Mr. Robinson is taking steps to warn persons who might be swindled by the organizers. The date chosen by the fraudulent body is close to that of the regular Masons.

"The American Federation attempts to gain members by the use of a forged charter, which it claims was granted by the head lodge," said Mr. Robinson. "In reality the charter was photographed and reproduced by the swindlers and copies of it have been used ever since."

Mr. Robinson has all the correspondence that was seized by the government in its investigation two years ago, when it was charged that the lodge was a swindle. A prominent member of the local federation recently made a public statement in which he refused to have any further connection with the federation, on the ground that it was operating illegally."

II.

That said matter so published, was read by many persons.

That such charges as made and published and caused to be published by this defendant, and as understood by the general public and by this defendant intended to be and was so understood, and is false, malicious, libelous and scandalous.

III.

That by means of said false, malicious, libelous and scandalous publication the plaintiff was injured in his reputation and good name as a man, and as a citizen, to his damage in the sum of Fifty Thousand (\$50,000.00) Dollars.

WHEREFORE, plaintiff prays judgment against the above named defendant James F. Robinson, for the sum of Fifty Thousand (\$50,000.00) Dollars, and for his costs and disbursements incurred herein.

In the Oregonian of Sunday, July 11, 1915, we find the following news item:

\$50,000 LIBEL SUIT FILED.

Oregon Masonic Official is Accused of Attack on Reputation.

A \$50,000 libel suit against James F. Robinson, secretary of the Oregon Grand Lodge, Ancient Free and Accepted Masons, was filed in County Clerk Coffrey's office yesterday by Matthew McB. Thomson, who styles himself president-general of the Supreme Lodge, American Masonic Federation.

Mr. Thomson bases his suit on published articles in which Mr. Robinson declared Mr. Thomson was not a member of the Ancient Free and Accepted Masons, and that he and his organization were obtaining money from candidates by giving them degrees which were supposed to entitle them to full benefits of the order.

Mr. Robinson also said in the interviews that he had documentary evidence tending to prove that Mr. Thomson had been expelled from the Masonic order in Scotland.

Mr. Thomson declared the allegations of Mr. Robinson injured his reputation to the extent of \$50,000. Mr. Thomson's attorneys are S. H. Haines, Frank Motter, John Ditchburn and C. R. Reeves.

How the War Effects the Masons in Belligerent Countries.

We have been taught since we first received the blessing of masonic light that masonry was the harbinger of universal peace and good will, that its mission was to draw together the warring elements and weld them into one harmonious whole, that the tie of masonic brotherhood eclipsed all other ties. This is not however the view that some European masons take of the "tie that binds," as recent events

have clearly shown. As showing German and English views we append the following clippings:

"German Masonic Order Cuts France and Italy.

Berlin, May 29.—The German Grand Lodge of Freemasons today adopted the following declaration:

"In view of the attitude of the Italian Freemasons, who, inspired by French sympathizers, took part in the political struggle leading to the war, and thereby violated the cardinal principle of Freemasonry expressly forbidding such methods, the German Grand Lodge hereby severs all former relations with Italian and French Freemasonry.

"Toward Freemasons in other hostile lands the Grand Lodge reaffirms the decision adopted at an earlier date, that all relations of various Grand Lodges be suspended from the outbreak of hostilities."

GRAND LODGE OF ENGLAND.

The Empire's Enemies to Abstain from Attendance at Lodge Meetings.

The quarterly communication of the Grand Lodge of England was held on Wednesday, June 2nd, in Kingsway Hall, London. The hall, which has a seating capacity of 2,000, was crowded by qualified members of the Grand Lodge. Bro. the Rt. Hon. T. F. Halsey, the Deputy Grand Master, was in the chair.

The main subject to come before the Grand Lodge was the following motion, which was submitted by the Board of General Purposes:—"That in order to prevent the peace and harmony of the Craft being disturbed it is necessary that all brethren of German, Austrian, Hungarian, or Turkish birth, should not during the continuance of the war attend any meeting of Grand Lodge, or of a Provincial or District Grand Lodge, or of a private Lodge, or any other Masonic meeting, and that such brethren be and they are hereby re-

quired by Grand Lodge to abstain from such attendance, and that a copy of this resolution be forwarded to the secretary of every lodge."

Considerable discussion occurred in connection with the motion, but finally the proposition of the Board was agreed to, with the proviso that no fees or dues should accrue during the period any alien brethren were required to absent themselves from Masonic meetings."

It will be observed that while the German masons absolutely sever all connections with the Italian masons for "political reasons," something of which masonry should know nothing, the English simply order that masons who are subjects of the nations at war with Great Britain abstain from attending the English lodges during the duration of the war, and this to the end that masonic harmony be not disturbed. That in fact, "no one hail another by any other name than that of Brother." We make no comment, leaving our readers to decide for themselves which of these brands of masonry most nearly approaches the true one.

Laws governing the ancient Knights Templars.

To those who see the modern Knights Templar on parade brave in Chapeau and feathers, with gold and silver embroidery spread over their uniform executing fancy drills and evolutions it would be hard to believe that the ancient Knights thus parodied were an austere, earnest body of religious zealots, bound by solemn vows to poverty, chastity and self-abnegation, who were not only poor, but prided themselves in their poverty so that on their seal was the design of two Knights riding on one horse, the order being too poor to supply two horses. The wearing of gold or silver ornaments were forbidden, the Official Collar of the Grand Master

was of steel and bore the motto "Iron, not Gold is our riches". It is true that in latter days this simplicity was often departed from, the Order became rich, and riches brought many evils in their train, evils that were the cause of the final disruption of the Order. A few of the seventy odd rules originally framed for the governing of the Templars we copy from an able article of Bro. H. R. Coleman in the "Home Journal":

These rules required fasting, prayer and regular attendance at all services of the church; dining in one common refectory; Templars were to make known their wants that could not be expressed by signs in a gentle, soft and private way; two and two were, in general, to live together, so that one might watch the other. After departing from the supper hall to bed, it was not permitted them to speak again in public, except upon urgent necessity, and then only in an undertone.

All scurrility, jests and idle words were to be avoided, and after any foolish saying, the repetition of the Lord's Prayer was enjoined.

All professed Knights were to wear white garments, both in summer and winter, as emblems of chastity; the squires and retainers were to wear black, or, in provinces where that colored cloth could be obtained, to wear brown.

No gold or silver was to be used on bridles, spears or breast-plates. If even furniture was given them in charity, it was to be discolored to prevent the appearance of superiority or arrogance.

No brother was to receive or dispatch letters without the leave of his Master or Procurator, who might read them if he chose. No gift was to be accepted by a Templar until permission was first obtained from the Master.

No Knight should talk to any brother of his previous frolics and irregularities in the world. No brother in pursuit of wordly delight was to hawk

shoot in the woods with long spear
 acrossbow, to hallow to dogs, or to
 cur a horse after games.

There might be married brothers,
 at they were to leave part of their
 oods to the chapter and not to wear
 e white habit. Widows were not to
 sell in the preceptories. When travel-
 g. Templars were to lodge only with
 en of the best repute, and to keep a
 andle burning all night, lest the dark
 emy, from whom God preserves us,
 ould find some opportunity.

Unrepented brothers were to be cast
 at.

Last of all, every Templar was to
 nnn feminine kisses, whether from
 idow, virgin, mother, sister, aunt, or
 ny other woman.

This code was formed by a fanatical
 onk acelled Bernard, adopted by the
 ights Templars (all the same), and
 died that impetuous order to its disso-
 tion A. D. 1313.

CHRONIC GRUMBLERS.

he Lodge is doing finely, t is gettiin'
 on first rate;

hey're taking in some members and
 working up to date;

here ain't no need complainin', for they
 are doin' pretty fair;

ut that don't make no difference, for
 there's rumors in the air;

here's a bunch of chronic Grumblers,
 who are never satisfied;

ho keep a constant growlin', some-
 thing wrong is just "implied."

hey say that things are going in an
 underhanded way;

ut a clime is in the saddle, that a
 "ring" has come to stay;

ne officers are plottin' with some
 members on the side;

o run things in a manner that they
 just cannot abide —

change is baldly needed, they must
 all be turned about

nd backward relegated, they must
 turn the rascals out.

The books are in good order, there's
 nothing wrong found there.

The money too, is handled with all
 righteousness and care;

The members all are greeted with a
 hearty shake of hand

When they all come to meetin', and they
 all know how to stand;

The clerk's doin' his duty, and the
 rest are right in line.

But there's something needs reformin'
 and it's just about high time.

They've been too long in office, it's
 time to make a change;

They can't find just the trouble, but
 that's nothing very strange;

Reform is surely needed, and the
 plotters must be routed;

They're getting awful clanny, the fact
 cannot be doubted.

The fact is that the grumblers would
 be doing just the thing

If they'd stop their growling, and get
 in this awful "ring."

—Exchange.

Alberta Troubles Now in the Law Courts.

It will be remembered that some
 months ago certain members of Royal
 Arch Chapters in Alberta severed their
 connection with the Grand Royal Arch
 Chapter of Canada under whose autho-
 rity they were Exalted, and had arbi-
 trarily and without authority received
 from said Grand Chapter of Canada,
 declared themselves an independent
 Grand Chapter for the Province of Al-
 berta. The dissenters claimed that they
 were justified in doing as they did,
 as they followed the custom established
 by the Local Masonic Grand Bodies on
 this side of the international boundary,
 while the Grand Chapter of Canada
 held that they, only, had the power
 to absolve them from the allegiance they
 had sworn, and that without being thus
 absolved, any organization that these
 seceders might profess to adopt would
 be Clandestine and irregular.

The trouble, after being aired in the masonic courts without avail, has now entered the law courts through the action of the minority members of one of the seceding Chapters who claim that they, and not the majority who seceded, are the legal members of the Chapter and as such are entitled to the possession of the funds paraphernalia, and other effects of the Chapter.

There is no doubt but that the courts will decide in favor of the complainants, as the law is that a Charter cannot be surrendered, or a Lodge or Chapter dissolved while a quorum of the members vote against it. But no matter how the case may be decided by the courts, it shows what trouble and bitterness of feeling may be engendered when people set themselves above the law, or seek to justify unlawful acts by pointing to others who have done things equally illegal. It is true that it has become an acknowledged custom in the U. S. A. among local masons, that lodges or chapters without permission asked or received from the power which chartered them, can of their own volition, form what they are pleased to style Grand Lodges or Chapters. Such bodies cannot be regular, but must (unless healed by competent authority) forever be Clandestine and spurious. The only power that a masonic body, no matter whether it be Lodge, Chapter or Council, can exercise is that which is given it by its charter. And most assuredly the power to transform itself from a Daughter Lodge to a Grand Lodge is not so given, therefore the so-called Grand Royal Arch Chapter of Alberta is as Clandestine as is every so-called Grand Lodge that has been formed in the U. S. A. by the Local Masons.

There is one way, and one way only, by which a new masonic grand body can be legally formed. And that is by the subordinate bodies desiring to form such grand body petitioning the

charter granting power from which they derive masonic existence and to whom they have sworn allegiance, to absolve them from the vow of allegiance they have taken and grant them a charter of renunciation, a sort of "Enabling Act" such as granted by Congress when a Territory is created a State. And no more could a Territory of the U. S. A. become an Independent State in the Union without such enabling act, than could the Daughter Lodges within a specified territory become an Independent Grand Lodge without the sanction of the Power of which they are an appanage.

MYTHS OF THE TEMPLE.

In Masonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized; that there Solomon, Hiram of Tyre, and H. A. presided as Grand Masters over the Lodges which they had established; that there the Symbolic degrees were instituted and the systems of initiation were invented; and that from that period to the present Masonry has passed down the stream of Time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unsparing a hand, and as effectual a power, as those with which the Babylonian King demolishes the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work. During the long period in which the hypothesis was accepted as a fact, its influence was being accepted in moulding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomon Temple. So that now almost all the symbolism of Freemasonry rests upon or is derived from the "House of 122

Lord" at Jerusalem. So closely are the two connected that an attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish King; and every Mason a personation of the Jewish workman.

Thus must it ever be while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant; that they should be—the foundation of a science of morality.—Masonic Journal of South Africa.

"The Lord Loveth a Cheerful Giver."

ENGLISH BENEVOLENCE IN WAR TIME.

£35,176 10s. 10d. for the Old People.

It is a splendid tribute to English Freemasonry that in these terrible days of stress and anxiety one of its Charitable Institutions, should be able to show itself going along on normal lines, even improving on the records of the past! Such is the case in regard to the Royal Masonic Benevolent Institution, the Anniversary Festival of which was held on Thursday, under the presidency of Bro. Col. C. W. Napier-Clavering, Provincial Grand Master of Northumberland, who was supported by 1,502 Stewards, and had the gratification of being enabled to announce a grand subscription of £35,176 10s. 10d., which exceeds the total of last year by about £140, although the number of Stewards was eighty less. —Freemason's Chronicle.

YUCATAN RUINS CONTAIN TRACES OF MASONIC ORIGIN.

That the famous ruins of the Temple

of Uxmal, Yucatan, are Masonic origin, and that the builders of King Solomon's Temple had something to do with the Yucatan structure, is a deduction finding increasing support, following repeated investigations.

The Frenchman, Le Plongeon, is among those who earliest discovered that a number of the Temples in Central America and Yucatan had many things in common with the architecture of the ancient East. A Mason, Le Plongeon, after excavating the magnificent Uxmal Temple, found it arranged in Masonic form, and he at once began to look for Masonic signs. These, it is said, were numerous. The three rectangular chambers of the Temple are at once significant to every Mason.

That there was communication between Tyre and America many centuries ago is something quite a few historians agree upon. In Central America ornaments, weapons, and armor of Phœnician workmanship often were found. Aristotle speaks of Senate of Carthage, 509 B. C.; passing a law prohibiting anyone from emigrating to the "Western land beyond the pillars of Hercules."

It is a curious fact that the figures on the great sacrificial altar at Tenachtitlan are the same as those on the Temple of Solomon. Le Plongeon bases his conclusions as to territorial communication between East and West on the Canary Islands and the Caroline Islands.

In the middle chamber of the Uxmal Temple explorers versed in Masonic lore found what they regarded as evidence of the practice of the rite of the third degree, as illustrated in the basrelief figures above the lintel to the entrance. In the ruins was found a statue of a figure wearing an apron with a hand upon it.

Explorers in Central America and Mexico have only recently begun to look for the historic connection between the uncovered ruins and the architecture of the East. Signs are multiplying that the Maya civilization is linked strongly

with the Orient.—Christian Science Monitor.

ANYONE CAN BE AN EDITOR.

Anyone can be an editor. All the editor has to do is to sit at a desk six days a week, four weeks in a month and twelve months in a year and "edit" such stuff as this: "Mrs. Jones of Cactus Creek let a can-opener slip last week and cut herself in the pantry." "A mischievous lad of Piketown threw a stone and cut Mr. Pike in the alley last Tuesday." "Joe Doe climbed on the roof of his house last week looking for a leak and fell, striking himself on the back porch." "While Harold Green was escorting Miss Violet Wise from the church social last Saturday night a savage dog attacked them and bit Mr. Green on the public square." "Isaiah Trimmer of Running Creek was playing with a cat Friday when it scratched him on the veranda." "Mr. Frank, while harnessing a broncho last Wednesday, was kicked just south of his corn crib."

(Ex.)

A Masonic Belief.

The existence and belief in God has been for tenturies a Masonic belief. Those of you who are familiar with Masonic history must know that until the year 1650 Masonry, as then practiced, was essentially a Christian organization, and that only since that time has it confined its belief, as stated, to its candidate, to "One ever-living and true God." This belief has become a practical landmark of the Craft. A man may be a Jew, Mohammedan, Christian or what he pleases, so long as he believes in one God. We read in the Scriptures that Paul found on Mars Hill an altar dedicated to the "Unknown God." Theism has been for years the basis of all mysteries, whether Masonic or otherwise, and no one community or organization can arrogate to itself the right to take that belief from the altar

of Masonry. It is not a question of whether you use the Holy Bible, the Koran, or the Veda, but it is the question that every man entering the portals of this institution must believe and must specify his belief in One, Almighty Father.—Grand Lodge Proceeding, New Mexico.

SANDIE'S TROPHY.

(By courtesy of

R. W. Bro. Col. W. N. Ponton.)

(Scene—An English Hospital: A Highlander with a German helmet.)

"So you've brought back his helmet, Sandie, my man; And you killed him, I guess? It's a trophy you've won?"

"Na-a, na-a!" replied Sandie, "that wasna the plan; The man was a freend, gin ye'll wait till I'm done.

I dressed his wound and he sorted mine. No' a word could we speak, the ane tae the ither;

But I lookit at him, and I kent him a brither; An' I gied him my bonnet, in token, ye ken.

He launched, an' he grippit my han'—and then He gied me his helmet; an' it cam' tae my mind.

Here's a trophy, thoct I, of a new-fangled kind.

I dressed his wound, an' he dressit mine; No' a word could we speak, the ane tae the ither;

But tho' he was German, I kent him a brither."

—H. J. Dawtrey.

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada. 841 Broadway st.; M. D. Alba. Sec., 2954 Lagura st.

THE UNIVERSAL FREEMASON

Volume 8

September 1915

No. 3

OFFICIAL.

The following notice was received from our Provincial Grand Master, Bro. Barnswell, in the Canal Zone, and dated in July but it arrived too late for the August issue.

"It is with deep regret that I chronicle the following: Brother Spencer Jones, our P. S. W. and present Treasurer, and an ardent believer in the future of "Eureka" Lodge, and the A. M. F. generally, has since the 15th of May, 1915, with two daughters, been left to mourn the loss of a dear wife and loving mother. Bro. Jones is tendered our condolence, and the Secretary has been instructed to ask you to insert the same in the "Universal Freemason."

Again, we call the attention of our subscribers and members to the condition of the publication of this journal. Last month we sent out notices to subscribers that their subscriptions had expired. We sent out over two hundred, and during the month we received ELEVEN renewals. We think we said all that is necessary to say upon this subject, and as we stated in our August issue, one of two things can be charged with the lack of duty in this regard, either the magazine is not worth the money, or the interest in the Order is waning. We are afraid it is the former, and this being the case we think it will be in order for our members to suggest some methods of improvement.

It is the organ of the American Masonic Federation, and its publication is their business. The editors receive nothing for their work, they do the best they know how, and the readers of the magazine do not appreciate their labors. Elbert Hubbard says "Anything that costs nothing is worth what it costs." We presume that is the case here. But, when the editing and making up of the magazine costs nothing, and our subscribers will not even pay for the printing there is something wrong. Eleven subscribers out of two hundred and nine renewed their subscriptions this month and the printers bill is five times this amount. Brethren, write us and let us know the cause.

R. S. Spence,

Associate Editor and Manager.

A word as to the defense fund: The old fable of the boys throwing stones at the frogs is well exemplified in the dealings of the local masons with us. It was fun for the boys but death to the frogs. It is fun for the York Rite, so-called, Masons, to persecute us and cause us to pay exorbitant sums of money for courts and lawyers to defend our position, but it is hard for us to bear it. It won't kill us, but it retards our progress, and holds us in the thrall of doubt and debt. Our income is small at the best, and to spend it to make fun for the enemy is doubly a burden. The way of the transgressor is hard, is a well recognized aphorism, but the way of the one that does not transgress is often harder. We have the means to put astop to this persecution, but we have not the money. It

takes money to go to law, whether on the offensive or defensive. We have the evidence sufficient to make our detractors smart in a few libel suits, but unless the sinews of war, or rather law, is within our keeping we are prevented from claiming the remedies for the ills we suffer, that the law provides. We are therefore compelled to call upon our BB. of the Lodges within the pale of our faith to come to our assistance. The Supreme Lodge is not alone injured, nor will it be solely benefited by our success along these lines. The enemies of Christianity persecuted its founder to the death but over six hundred millions today acknowledge the righteousness of his cause, and the logic of his labor. It is so with Universal Freemasonry, the advocates of that principle of Masonic reform, are persecuted bitterly, not by the profane, but by those of our own household. But, Universal Freemasonry will prevail, and these persecutions only delay its progress. Some day the Masonic toadies will come out of the ranks of local masons, and acknowledge the justness of our cause, but it may be some time before they see the light.

Roll of Honor (continued).

Previous contributions	\$75.00
Bonnie Doon Lodge, Wash. . . .	3.00
Haladas Lodge, New York . . .	10.00
Kern Lodge, Calif.	20.00
St. John's Lodge, Calif.	7.00
Trinity Lodge, Wash.	16.00
Harmony Lodge, Calif.	10.00
Benjamin Franklin Lodge, Brooklyn, N. Y.	10.00
Garibaldi Lodge, Salt Lake City .	20.00
	<hr/>
	\$171.00

A. J. Court of Seattle, Washington, has been suspended from masonic membership.

It is near the time for the President General to make his semi-annual visits

to the lodges, and it behooves the Provincial Grand Lodges to see that his visits are made profitable, and that the most good is done commensurate with the time, money and labor expended.

Report of the Provincial Grand Master of Oregon.

To the Grand Secretary General.

M. W. Sir and very Dear Bro.:

I have to report that during the term ending June 24th, 1915, as Provincial Grand Master I have officially visited the following named Lodges on the dates mentioned:

Kilwinning No. 38, of Portland, Ore., all degrees, good.

Robert Bruce No. 47, of Portland, Ore., all degrees, good.

Melrose No. 76, of Portland, Ore., E. A. and F. C. degrees, progressing.

Through my deputy, Kilmarnock No. 57, of Astoria, all degrees, good.

Robert Burns, of Springfield, fair condition, exemplification, is reasonably good under the circumstances; lack instructions.

Ladysmith, U. D., at Marshfield, Ore., progressing nicely.

I am sorry that I can not make a more extensive report, but owing to the meeting of the Supreme Lodge here, last month has prevented a more detailed report, however, I desire to say, owing to the fact that this seems to be the center of the "Locals" fighting ground and everything is done here that is possible, we are holding our own and then some, we are progressing though constantly under fire, yet we are doing our duty, and more cannot be done.

We have now pending here in the Circuit Court a \$50,000 libel suit against the Grand Secretary of the Locals, and we believe that we will be successful in the finish.

S. H. Haines,
Provincial Grand Master.

CORRESPONDENCE.

South Vancouver, B. C., Aug. 13, '15.

Dear Bro. Thomson: It seems like a life time since I wrote you or since I heard from you unless through reading the magazine. I hope you will excuse the delay on my part and accept apology when matters are explained. Since writing you before I have joined the army, not because I like to be a soldier but through sheer force of circumstances and it was only through being or having the good fortune of being a shoemaker that I was able to get into the army, as I had not sufficient good teeth, but being a mechanic the teeth objection was waived, so I have been in the army since the end of April and between drilling hard and working at my trade in spare time I did not feel like writing to anyone, but I am beginning to get it a little easier now and the weather will be getting cooler from now on..

All the BB. here are pretty hard pushed to make things go just now but they are doing the best they can. We are just holding a meeting once a month now during the summer season as it has been very hot here and we are not able to have more attend same than the usual faithful. Although financially low their spirits are high and they are watching very closely the events in the States as reported from time to time in the Universal Freemason. At our last meeting the BB. present contributed 50c each toward the fund to help fight the legal battle you are having on just now, which is our battle. I am forwarding same to Bro. Spence along with some renewal subscriptions promised to the magazine. I see you are having a hard fight to keep it alive, but I hope it will be possible to keep it going as it always gives us a wealth of information. Our Dispensation has lapsed considerable time. I enclose same with the prayer from the

BB. for the renewal of same for such time as you may see fit. Trusting we may have same by return mail as our meeting is on the 4th Monday of August. I see by the magazine Bro. Thomson that the National Grand Lodge of Scotland has recognized the A. M. F. and have appointed you as gauge of amity, also Cuba. I would be pleased to know something of the communication of Scotland. Wishing you every success and best wishes for good health and long life,

Yours fraternally,

Thos. Houston,

R. W. M. Lodge Bonnie Doon, U. D.,
Vancouver, B. C.

Chicago, August 18th, 1915.

Dear Bro. Spence: As per suggestion of our dear Brother August Bellavia, Lodge Deputy, during last meeting, August 12th in the Phenix hall, 405 W. Division st., our lodge is launching the general invitation to all members of A. M. F. of the U. S. A. and Mexico, "all good Masons should subscribe to the Universal Freemason of Salt Lake City, Utah, by sending 50c for the period of the present six months of 1915, and \$1.00 per year in advance in the future. By so doing every Mason shall improve himself in Masonic Doctrines and prove his willingness to support, financially, the A. M. F. which is now in very need of contributions for Court expenses etc. at St. Louis, Mo., and for future need of the Order, for litigation in the courts and so forth. Imitate the Savoy Lodge No. 35 and be a loyal Mason!"

Thanking you in advance for the kind attention you will give this matter, please have the best regards of all Lodge BB.

Yours Fraternally,

Antonio Bellavia, Acting Secretary.

Los Angeles, Cal., August 18th, 1915.

Dear Bro. Spence: Enclosed find

money order for \$9.00, \$3.00 of which is for advertising St. John's Lodge in the magazine and the other \$6.00 is for chart and magazine subscription for myself, Bro. L. A. Wunschel and Bro. Henry A. George (\$2.00 each). Our subscription is already paid for a year in advance but we cannot allow the magazine to drop as it is the only friend we have got to spread the work of Universal Masonry and so we subscribe for another year and hope that all the members in the A. M. F. will do likewise. You can send all 3 charts in one to me and I will deliver them to the others. You have our addresses and hoping that you will find some way to keep the magazine going and with kindest regards,

I remain Fraternally yours

Wm. B. M. Beverley.

Masonry in Portugal.

The following brief history of Freemasonry in Portugal is from the Bulletin issued by the International Bureau for Masonic Affairs, the details being drawn from an important work recently published by Bro. Em. Borges Grainha, a professor of Lisbon:

As early as 1733 a Scotchman, Gordon by name, founded two lodges in Portugal, one composed of Catholics, the other of Protestants. In 1738 Pope Clement XII. issued a bull by which he condemned Masonry, and ordered the Inquisition to persecute its adepts.

Five years later the Master of a Lisbon Lodge, John Constos by name, was imprisoned and tortured with two other Masons in the dungeons of the Inquisition.

From 1750 to 1777 under the government of the Marquis of Pombal, Masonry was not persecuted, and on this account it began to spread, especially in the army and in the higher and educated classes.

The Marquis of Pombal was deposed and exiled, and the inquisition with a

band of coarse and ignorant monks raised its head again. Prominent Masons took flight, while others were arrested and condemned by the Holy Office in 1788.

Pina Manique, a major-domo, being scared by the ideas of the French revolution, thought he would be able to hinder their introduction into Portugal by imprisoning and exiling Freemasons, who according to him, were the propagators of these ideas. During the twenty-five years that he was at the head of the police (1780—1805) both the French ideas and Masonry itself were persecuted without mercy.

And yet the association prospered to an astonishing degree during this period. In 1801 Manique wrote: "There are five lodges of Freemasons here, Irishmen and Illuminati; the members of this infamous society belong to all classes of society. Our rigorous measures have reprimanded some, and caused others to objure, while relapses have been punished."

In 1792 J. d'Origny passed over to Maderia, where he founded a Lodge, which was suspected and persecuted.

Cagliostro came to Lisbon about this time, and ingratiated himself with the best families, but he did not escape the subtle Manique and was expelled. He took refuge in Rome, where he died in prison in 1795. The number of men, whether natives or foreigners, that were imprisoned by Manique as Masonic Jacobins during the twenty-five years of his office was considerable.

Yet in spite of the police and the Inquisition Masonry gained ground daily in Portugal, and attracted to itself the intellectual and wealthy classes. Little by little the initiated Portuguese attained the years of service indispensable for the degree of Master, and were able to administer the affairs of the society without the assistance of foreigners.

The premises of the Lodges were frequently changed in order to avoid discovery, and sometimes even Masonic

works were proceeded within a drawing room, while playing and dancing were going on in the next door drawing room. Often they even officiated on board vessels at anchor in the Tagus, and it was on board of the frigate *Penix* in 1797 that the Lodge "Regeneration" was born, a Lodge which played a great part, and which, within a short time, begot five other Lodges, the most remarkable of which, "The Fortress," numbers upward of 110 Portuguese members, all men who are distinguished and held in high esteem in the country.

At that time Portuguese Masonry had at its head a committee of six members, who controlled Masonic affairs, faced the persecutions and endeavored to deliver the brethren who fell into the claws of the police or of the Inquisition.

The installation of the first Portuguese Grand Lodge took place in 1804, with a Portuguese Grand Master, Sebastian Joseph de Sampaio. It was necessary to establish a Constitution for the management of the Grand Orient "Lusitania", and representatives were therefore convened who, having been elected by the national Lodges, discussed, approved and sanctioned it.

1805-1810. Napoleon sent part of his army into Portugal and General Junot made his entry into Lisbon in 1807. The royal family and the court fled to Rio de Janeiro.

Junot was a Mason and tried, but without success, to get himself appointed Grand Master, and to have the portrait of Napoleon put in the place of the Prince Regent in the Lodges. These attempts having failed, he ordered the persecution of the Masons.

In consequence of a turbulent procession of the Masons in the English army, who had joined the Portuguese against the French, the best known of the Portuguese Masons were arrested and their records confiscated. In 1810 thirty Masons were transported without a trial to the Azores on the hechar of hav-

ing entered into a compact with the invaders, a charge which was absolutely false, for they had resisted Junot's claims, and considered Napoleon to be a usurper, although both of them were Masons.

1811-1817. Grand Master S. J. de Sampaio was succeeded by Ferdinand Romao d'Ataide. After the expulsion of the French, Marshal Beresford became the Commander of the Portuguese army. As he had seen many Masons in England, he in no wise molested Masonry in Portugal, so that in 1812 there were thirteen Lodges in Lisbon, and the Mother Lodge had its rooms in a monastery. Among the most active were the "Regeneration" and the "Virtue." Even the Countess de Jerumha was initiated. The country was in a state of unrest, the king was dissatisfied to see the army under the command of an Englishman. A revolutionary movement was imminent, as soon as a man of action should present himself. Such a one was Gomes Freire de Andrade, Grand Master of Portuguese Masonry since 1816, and the soul of the conspiracy which unfortunately failed in 1817. Gomes and eleven other Masons were hanged. An English colonel, also a Mason, at the risk of his life offered to let Gomes escape, but the latter declined.

1818-1823. Then began a regular persecution. In 1819 John VI. signed letters patent prohibiting secret societies in his kingdoms.

Pain of death, confiscation of possessions, exile, imprisonment in a fortress were to be the lot of those who should belong to the association or have anything to do with it.

For all that Masonry continued on its way, founding Lodges at Oporto, Coimbra, Samtaren, Elvas, etc. In 1821 Dr. Juan da Cunha was elected Grand Master. The last Grand Master had been hanged in 1817, and the persecution had not permitted of the appointment of a successor. In 1823 there was

another change, and Bro. Joseph de Silva Cavalho succeeded Juan de Cunba.

1823—1826.—In 1823 John VI. renewed his decree against secret societies. The monks clamored: "Down with the Freemasons!" and numerous pamphlets aroused the hatred of the people against the brethren. They were persecuted as far as the Island of Madeira, where the Lodges counted numerous adherents, even canons and priests.

18126—1834.—The regency that followed the death of John VI. was scarcely any better. A monk of the time wrote: "Great disenchantments await kings! Thrones will totter as long as the Masons do not dangle on the gibbets."

More than 600 prisoners passed to the Tower of St. Julian. The emigration of Masons to France and England was enormous. From the accession of Don Michael, an absolute monarch, to the year 1834, the gibbet and the club prevented any Masonic meeting from being held. In order to crown his work Don Michael sent for a band of Jesuits from France who were driven out again together with himself in 1834 by the Liberals with Peter IV. at their head. The latter was the Grand Master of Brazilian Masonry. He drove out the Jesuits, punished the priests and monks who had favored the usurper Don Michael, and enacted the suppression of all religious orders in Portugal.

Unfortunately the Portuguese emigrants who returned to their country retained two Orients with their Grand Masters, one dependent on the English charter, the other for the most part French. Another Grand Orient was established at Oporto.

The effect of these divisions was to make of the Lodges political clubs rather than Masonic Lodges, and this state of things lasted from 1836 to 1852. Indeed, it was not until 189 that it was possible to make these various elements enter the United G. O. "Lusi-

tania" under the mallet of Count Paraby.

The consequence of this fusion was a redoubling of the Masonic spirit and an increase in number of Lodges, which in 1870, that is, in the following year, had advanced from 14 to 26.

In 1871 the Constitution which was made at Lisbon aroused disagreements in the Lodges of Coimbra and Oporto. The latter town elaborated a new Constitution by publishing a manifesto explaining the reasons which separated them from the United Grand Orient "Lusitania."

In 1882 a new and important schism was produced; six Lodges of the Symbolic Rite separated and constituted a Grand Lodge of Ancient, Free and Accepted Masons of Portugal.

A few years later this Grand Lodge was dissolved and its members returned to the old groups.

In 1897 the United Grand Orient "Lusitania" suffered from another split. A numerous group constituted a new Orient under the name of Grand Orient of Portugal, with Grand Master J. P. Cavalha. This Grand Orient published a Masonic Review until 1904, when it was dissolved.

At the present time the United Grand Orient "Lusitania" controls 131 Lodges, with a roster of 4250 brethren, and also supervises 44 higher divisions of the Scottish Rite.

As to present conditions the Masonic Home Journal states the following:

The clericals were very bitter over the bloodless revolution which destroyed the monarchy and created the Portuguese republic. They are still hoping to overthrow the republic, which accounts for the deportation of a large number of priests and religious orders. The priests have even gone so far in their political activities as to become actual leaders of armed bands of fighters.

The present Grand Master, Dr. Sebastian Magalhaes Lima, was the first

Minister to England, where he and his government were fraternally recognized some time before America could be induced to extend the hand of friendship to her sister republic.

The clericals are still conducting a vigorous newspaper and magazine campaign to show how horribly the Freemasons have acted towards the Holy Church, for, of course, this revolution, like that of the American Independence and all the South American fights for freedom, is blamed on the Craft, which is now being advertised throughout Europe and America as monsters of iniquity, so far as Portugal is concerned.

Swedish Freemasonry.

The Swedish system of Freemasonry differs from that of any other country. It is a mixture of English and French Masonry, with additions of their own, says a Masonic exchange. It is composed of nine degrees, viz.:

1. The St. John's Lodge of three degrees.
2. The St. Andrew's or Scotch Lodge of two degrees.
3. The Chapter, a system of four degrees.

Besides these nine degrees there is another section as a tenth degree, consisting of nine members, to which the highest regency is entrusted. The two highest officers are the Vicarious Salomons and the Grand Master. The first superintends the internal or spiritual affairs of the order, while the latter attends to the matters of administration. The first office is peculiar to the system, and as the inscription is to be strictly sectarian, that is, Christian and Salomon emblematically represents Christ, his vicar consequently is a kind of Protestant Pope. This office is always held by the King, the Protector of the Order, while the Crown Prince holds that of Grand Master. Often both offices have been united in the King.—The Masonic Sun.

The Jewish Half-Shekel.

Brethren of the Mark degree whose attention has been called to the Jewish half-shekel of silver without any explanation of its history will be interested in its description by "Mackey." The shekel has a weight of great antiquity among the Jews, its value being about half a dollar. In the time of Solomon, as well as long before and long after, until the Babylonian exile, the Hebrews had no regular stamped money, but generally used in traffic a currency which consisted of uncoined shekels which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maccabeus, issued about the year 144 B. C. Of these we generally find on the obverse the sacred pot of manna, with the inscription "Shekel Israel", in the old Samaritan character; on the reverse, the rod of Aaron, having three buds, with the inscription "Ierushalem Kadoshah," of Jerusalem the Holy, in a similar character. — New England Craftsman.

General French a Mason.

The general commanding the British army in France and Belgium, Brother Sir John French, who has been a Freemason for many years is said to be of a quiet and retiring disposition. On his father's side he comes of a famous old Galway family, of which Lord de Freyne is now the head. His mother was a Glasgow woman, and if we might venture, says Cecil Chisholm, General French's biographer, to attribute to race more, perhaps, than is properly its due, we might say, that the mingling of Irish and Scotch blood is responsible for the curious mixture of characteristics—caution and dash—which have signally marked Sir French's career.—Ex.

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EDITORIAL.

Recognition in Masonry.

Recognition and Regularity are terms that simply "will not down". At times it has seemed that all that could be said, has been said and that the subject has been exhausted when unexpectedly some wiseacre writes to some Masonic magazine telling the readers that such a Grand Lodge is not recognized, or that it is irregular, such a one never thinks it necessary to prove the charge he makes, he personally, or the particular grand lodge to which he belongs, declares it to be so, for him that is enough. Such an act reminds us of the old Bishop who when asked what was the difference between Orthodoxy and Hetrodoxy replied, Orthodoxy is our doxy, Hetrodoxy is the other parties doxy. This might pass with the unthinking, but an intelligent man wants proof and for the benefit of such we will endeavor to ascertain what Masonic bodies are regular, or entitled to recognition.

Local masonry says that to be regular masonic power must be recognized, granting this, the question naturally arises, **RECOGNIZED BY WHOM?** there are many rites or systems in Masonry, none of which (with the exception of the Local Masons of the U. S. A.) are antagonistic to each other, though each in government, arrangement of degrees, and in many minor points of esoteric and exoteric teaching differs from the other, shall we then say that a Lodge (subordinate or Grand) of for example, the Rite of Mizraim must be recognized by the lodges of the Swedish Rite before it can be regular? a Lodge of the Modern French Rite by the Lodges of the Rite of Memphis? or a Lodge of the Local Masons by the Lodges of the Scottish Rite? all will agree on the folly of such an argument and again we are forced to ask the question, recognized by whom? **Whom?** we say recognized by other bodies working in the same Rite, this would simplify the matter it might give rise to another question viz.: were the bodies giving or withholding the required recognition necessary to regularize the new body regular themselves? And how could this be proven? to accomplish this we would subject all professing Masonic powers to two tests. The first—and in our opinion—the principal one would be, does such a body believe that Masonry is a Universal system teaching Charity, Morality and Brotherly Love, bound by no geographical or racial limits, believing in fact that the Mason's Lodge is in length from the north to the south, in width from the east to the west, in height from the highest to the centre, that in fact it is all embracing, that without reservation, equivocation or evasion of any kind he is prepared to go to the assistance of him who says certain words, or gives certain signs. The second one would be, from whence come the documents which prove your legitimate descent from, or affiliation with, the particular

ite or system of which you claim to be part? We have purposely placed the two tests in the order they are as we hold that no matter how clear descent may be proven, if there be no Universality, there can be no true Masonry. As is the Local Masons of the U. S. A. who prate most of regularity, and who talk most of giving or withholding recognition, we will find out how they measure when tried by the two tests the other, and to be perfectly just we will quote only from their own statements. The late Bro. Robbin, an American Mason, whose judgment carries great weight, has issued a report, the conclusions of which are shared by about 50 Grand Lodges of the United States. They are as follows:

1. A Grand Lodge cannot be recognized unless it is composed of regular and lawful Lodges. All the Lodges of a country having been invited to debate on the matter, it is held that three or four Lodges form a majority sufficient for the constitution of a Grand Lodge, and such a Grand Lodge will be a regular one and may be recognized by other Grand Lodges. Only symbolical Lodges can be admitted, and no Lodges belonging to other rituals can be allowed to join such a Grand Lodge.

The Grand Lodge of Hamburg cannot be recognized as regular by the American Grand Lodges, because it has founded Lodges under its obedience on foreign territory (New York.)

3. The Grand Orient of France cannot be recognized because:

(a) it has encouraged the Supreme Council to establish so-called Blue Lodges in Louisiana;

(b) in its constitution of the year 1877 it has abolished for its new members the necessity of their belief in God. This fact alone must disqualify the Grand Orient of France as a Masonic corporation;

(c) it has decided not to recognize

such Grand Lodges as refuse admittance to negroes.

4. The Swiss Grand Lodge Alpina and the symbolical Grand Lodge of Hungary cannot be recognized because they are in friendly relations with the Grand Orient of France. A further reason for refusing recognition to the Symbolical Grand Lodge of Hungary is the fact that they have ceased to lay a Bible on the altar of their Lodge.

5. The Grand Lodges of Denmark, Sweden and Norway cannot be recognized on account of the political character which they bear. The Masonry of these countries cannot be called a Brotherhood, because the King stands at its head, and by royal decree the heir apparent acquires the membership by birth. The Grand Lodge of Norway was founded in 1891 by a decree from the throne, with the King as Grand Master, who thus personifies a kind of protestant Pope..

6. The Grand Orient of the Netherlands is difficult to class, as it has a separate jurisdiction for every one of the three degrees, which is unusual with other Grand Orients.

7. The Grand Orient of Spain cannot be recognized, because it works under the direction of a Supreme Council.

In short, since the appearance of Bro. Robbin's report, the Grand Lodges of the United States have classified the Masonic powers of the world as follows:

(a) Recognized Grand Lodges: Those of England, Scotland, Ireland, Australia, Cuba, New Zealand and the 58 Grand Lodges of the United States. regular Lodges, but who cannot be recognized according to the rules of the Grand Lodges of the United States. These are: The eight German Grand Lodges, the Grand Orient of the Netherlands, the Grand Orient of Egypt at Cairo.

(c) Grand Lodges without authority in symbolical Masonry and therefore

not to be recognized: The Swiss Grand Lodge Alpina, the Grand Orient of the Argentinian Republic at Buenos Ayres, the Grand Orient of Belgium, the Grand Orient of Brazil, of Chile, of Italy, at Rome, of France (prohibited), of Portugal, of Spain, of Uruguay, of Venezuela; the Grand Lodges of Denmark, of Greece, the Symbolical Grand Lodge of Hungary, the Grand Lodge of Hamburg (prohibited), the Grand Lodges of Luxemburg, Peru, St. Domingo and of Sweden. In addition to these, all Supreme Councils, Souveran Sanctuaries and all other Masonic powers, whatever their names or Rituals may be who claim the right of founding Lodges competent to confer the three symbolic degrees are excluded from recognition.

Thus from their own writings are they condemned, as they themselves deny that they are UNIVERSAL, or believe in UNIVERSALITY, that in fact they are Masons in name only, and so having failed in the first test, we will try them by the second, and to be as fair in the second test as in the first will again quote their own writings.

Bro. Jos. W. Eggleston, P. G. M. of Virginia (Locals) writing in the "Virginia Masonic Journal" of June 15th. of the present year under the caption "The Mother Garnd Lodge" commenting on the claim made by the Locals in Massachussets and Pennsylvania that their possession of Provincial Grand Lodge commissions justified them in arbitrarily organizing themselves into Grand Lodges says:

"A Provincial Grand Lodge, some specimens of which still exist in the British Isles, and elsewhere, is not, properly speaking, a Grand Lodge at all. It is not sovereign, and cannot even choose its so-called Grand Master. It is little more than a District Deputy's gathering of his lodges for local purposes, and never was more than that.

When the American colonies gained independence and became sovereign states the (English) Provincial bodies, if they ever existed as regular organizations, which is doubtful to say the least, ceased and determined. They died.

Hence, American Grand Lodges can trace their lineage to lodges alone and the relative age of those Grand Lodges must be counted from their organization by the constituent lodges.

Ours began its existence in 1778—the first of all. Descent from a previously existing, temporary ephemeral body subordinate to higher authority is simply ridiculous.

We, too, could claim descent from the Grand Lodge at York through the "Grand Lodge of Ancients" in England and through that of Scotland. We could not claim that as a Grand Lodge, nor can Pennsylvania or Massachussets."

Bros. Eggleston is more honest than the average Local Mason when he acknowledges that the Charter granted to a Craft Lodge was the highest authority ever granted to an American lodge by the Mother Grand Lodges of Great Britain, and that any other authority they claim to possess in the form of Grand Lodges are self-constituted, without authority from a superior source and are consequently clandestine and irregular. It is true that the Locals endeavor to justify their illegal acts by quoting the precedent of the four London Lodges that formed the Grand Lodge of England, between the two there is no analogy as the London lodges were independent bodies which resigned their independence to form the Grand Lodge which they by their act invested with the power of which they divested themselves, and among the first acts passed by the Grand Lodge then formed was that no new lodge could be organized without the consent of the Grand Lodge and since then the only powers possessed by a daughter, or

subordinate lodge are these granted it by its charter and we do not think that even a Local Mason will claim that such charter carries with it the power to create Grand Lodges. Thus the Locals are convicted from their own writings having failed in both tests we proposed. They are neither universal or legitimate, and some who recognize the fact claim title by prescription and this we would be willing to grant were it not for their persistent claim to superior regularity and their malignant persecution of all of purer descent than themselves, or who practice universal Masonry, pure and undefiled.

To prove that the Local Masons are Masons only in name, is easy, as from their own mouths can they be convicted, but it may be said that to prove the Locals wrong, does not necessarily follow that the Scottish Rite Mason is right and to do this we are willing to submit to the same tests to which we tried the Locals.

That we are universal is proven by the fact that we acknowledge and recognize as Masons all who can prove themselves to be so by the acknowledged forms, it matters not where they may have received either material or Masonic light, what language they speak, at what altar they kneel or to what race they belong, we do not concern ourselves with our Brother's idiosyncracies, or with the regulations which they may have adopted for their government, believing that they, are the best judges of local conditions and their own needs. Further we exchange representatives with and are recognized by Grand Orient and Lodges in Scotland; France; Italy; Spain; Portugal; Germany; Turkey; Romania; Egypt; Haiti; Cuba; Brazil; Argentina; Nicaragua; Costa Rica; Luxembourg; and Mexico; and our Brethren have been recognized and received in every foreign country where they have traveled, so much for our universality.

As to our regularity of descent: The

Scottish Rite Symbolic is governed in the U. S. A. by the Supreme Lodge in the American Masonic Federation, the Federation is composed of Provincial and District Grand Lodges governing States or Territories in the U. S. A. and other countries. The oldest member of the Federation is the Grand Lodge Inter-montana with jurisdiction in the Rocky Mountain States, it was formed in January 1907 by authority derived from the Supreme Council of Louisiana Ancient and Accepted Scottish Rite, then the only Grand body in the U. S. A. working the Scottish Rite from the first to the 33rd degree. The Supreme Council of Louisiana traces its history to the time when Louisiana was a French possession, the first charter was granted by the Mother Lodge of Marseilles in France to Polar Star lodge in 1794, subsequently other charters were granted all working in the Scottish Rite. The Mother Lodge of Marseilles had been formed by the Earl of Kilmarnock, Master of the mother lodge of Kilwinning, the oldest Masonic Lodge in the world, who was also Grand Master of the Grand Lodge of Scotland, subsequently, during the troublesome times of the first French revolution the Mother Lodge of Marseilles died and her daughter lodges became defunct also, or merged themselves with the newly created Grand Orient of France, leaving the Lodges she had created in Louisiana her masonic heirs, inheriting her powers and privileges. These lodges then organized a Symbolic Chamber in the bosom of the Supreme Council of Louisiana which has continued to the present time with an unbroken chain of Grand Masters, and from this supreme council emanated the authority by which the Grand Lodge Inter-montana was organized, and the Grand Lodge Inter-montana became the parent of the American Masonic Federation and still remains a member thereof.

We have thus shown, that the organization of Local Masons is not only non-

universal, but that it disclaims and repudiates the universal idea, and further that it was self-created and without authority. This we have shown from the writings of men high in authority among them. We have also shown that the American Masonic Federation of the Scottish Rite is universal, not only in belief only, but in practice also, and that it was regularly formed by competent authority and so complies with both the tests we proposed to prove regularity and receive recognition.

We regret to have to announce the death of Bro. George Kellner, a Past Master of Garibaldi Lodge of Salt Lake City, Utah, who died August 15th, after an illness extending over two years. Bro. Kellner until sickness prevented was an active member of the Order and of his mother lodge, and his loss is regretted by all the brethren.

Alpha and Universal Organizations.

Alpha Lodge and Temple, and Universal Council and Encampment are peculiar to the American Masonic Federation. They are not at all understood by members of the local masonic system, and not very clearly by some of our members, therefore a word in explanation will no doubt be appreciated.

The local masons of the U. S. A. unlike the universal masons of the world, believe and teach that the tie is very loose that binds the member to the craft, and the sacred tie that binds a Brother to his Mother Lodge is unknown to them. A Bro. who falls into arrears with his lodge dues may be suspended from membership and during the period of such suspension is as though he had never seen masonic light, in sickness he is not entitled to masonic relief, in health to masonic fellowship, or at death to masonic burial, he is even worse off than a

Profane. All this is of course unmasonic though it might be eminently correct in the case of a Fraternal Benefit or Insurance society. In defense of their action the locals plead that they are forced to it by the fact so many members after a short time cease to be active participants in lodge work the burden of which is borne by the "faithful few" who would soon be swamped financially had they to bear the burden of the dues.

The limited Brother is only better in degree as a dimit in most local jurisdictions is only good for one year, after which the limited Brother practically ceases to be a Mason, the theory being as he has ceased to contribute regularly to any lodge he has no right to visit any lodge.

That there is some justice in this argument none will deny, but is this the correct way to deal with the problem. We do not believe that it is. The man who becomes a mason from unworthy motives, either from business reasons, or who is attracted by the social side of the order only, or who only desires to escape the local penalty imposed on those who display the badge of a society to which they do not belong, should not be confounded with the Brother, who may have removed his residence to a distance from where his lodge meets, or whose business engagements may prevent him from taking an active part with the lodge for a time, or there may be a hundred and one reasons that might seem to a Brother sufficient to make him take his dimit. To the former class no mercy should be shown, they deserve none as their membership was an imposition on the craft. To the latter however some means should be provided that would prevent the permanent severance of the "tie that binds" and this is what the Alpha and Universal organizations in the A. M. F. seek to provide.

The Brother who has for some cause or other best known to himself, limited

from his lodge but still desires to remain in touch with his brethren may lodge his dimit with the Grand Secretary General who is ex-officio Secretary of Alpha Lodge and by paying a nominal fee yearly the Bro. has his semi-annual clearance card from the A. M. F. which entitles him still to say "I am a Mason" though unattached, not as he would be compelled by the local custom to say, "I used to be a Mason". A Mason once should be a Mason forever, all and every possible means should be afforded him to this end.

Membership in Alpha Lodge thus simply makes the Brother a member at large, Alpha Lodge initiates no candidates and consequently has no treasury, nor does it need any as it has no expense to meet or burden to bear, the only reason for its existence is that which I have stated, to perpetuate the limit of an unattached Brother, that he may remain a member, though not in activity. Alpha Temple of the Shrine, Universal Council and Consistory, and Encampment of Knights Templar serve the same purpose for these several organizations that Alpha Lodge does for Craft Masonry.

The Right of Visit a Landmark.

The 14th Landmark affirms the right of every Mason to visit any lodge and therein, and this right is conceded in every country, and by every Rite of Masonry except by the local masons of the U. M. A. This right while inherent in every mason is granted under certain restrictions, anciently, and still where ancient masonry prevails, all that is asked of the visitor is that he prove himself by the esoteric work of the order. In this test is sometimes added the addition of one of taking the Tiler's oath that he was regularly Entered, Passed and Raised, that he is not under sentence of suspension or expulsion, or does he know any just cause why

he should be, in addition some jurisdictions require documentary evidence of the bona-fides of the visitor, this however should not be required if the Tiler's oath is administered. Another restriction is the right that any member of a lodge possesses to object to the presence of a visitor, this should not be exercised arbitrarily, but only if the harmony of the lodge might be disturbed by the visitors's presence, and of this the Master of the Lodge should be the judge.

The American Masonic Federation imposes another condition on its members when visiting a lodge not in communion with it and this has become a law in the Federation, it is, that no member of a lodge in the A. M. F. shall visit any lodge not of the Scottish Rite without letting it be known that he in the A. M. F. and anyone violating this law renders himself subject to masonic discipline.

We have been informed that some of our BB.—very few we are glad to say—have surreptitiously visited local lodges, these BB. may not have been aware of the law, we hope not, but if an authenticated case comes to our knowledge where one of our BB. will so far forget not only, the dignity of the A. M. F. but the pride he should feel in being a member of our Rite he will surely be dealt with.

Masonry in Greece.

Greek Masonry is placed under the Obedience of two authorities, viz., the Grand Orient and the Supreme Council, both of which were founded in 1868. These two authorities are closely united and bound by treaties, which define very exactly the rights and duties of each body, and which are observed with great respect. In this country, which, ever since antiquity has always shown itself favorable to progress and which gave birth to the grandest ideas of

ancient civilization, it was impossible that the sublime idea of Masonry should not find ardent partisans. At the outset, however, Masonry met with a little opposition on account of a certain bishop who aroused public opinion against it. Several brethren were persecuted and one Lodge, viz., that of Patras, was even dissolved about fifteen years ago. Its members had to flee in order to escape from personal danger, as in the olden times the disciples of the cosmopolitan school of Pythagoras, the great Greek philosopher did. But at the present time Masonry enjoys great liberty in Greece, for neither the nation nor the church forgets the great services rendered to the country by the revolution of 1821, the instigators of which were members of the "Hetaireia". This society has been founded by Freemasons and its organization was none other than that of Masonry, as has been proved by Brother Rounopoulos in a paper read in the Lodge.

At the present time under the obedience of the Grand Orient of Greece there are 26 Lodges, eight of which are at Athens, two at Piraeus, and the remainder in the other towns of the kingdom, in Turkey and in Cyprus. Each of these Lodges numbers from 30 to 100 members, who are all working with energy and perseverance. Altogether there are about 1,500 Greek Masons, and it is hoped that this number will be doubled before long.

Two Masonic papers of considerable importance are published at Athens; one, "Pythagoras," is edited by the celebrated Brother Eminent Galanis and the other, "Ypsylanti," by Brother Kiriasopoulous, a man of great knowledge and a celebrated doctor of Athens.

All the Lodges of the Grand Orient of Greece working according to the Ancient and Accepted Scottish Rite and their aim is above all a civilizing one. They are working for the emancipation of the Greek populations, which are under the yoke of the Turks. The

Lodge "Athens" has offered prizes for Masons or non-Masons who do the great deeds. With the help of other Lodges, the Lodge "Ypsylanti" has created at Athens a Conservatoire of Music, the object of which is to increase and to cultivate a taste for music among the people, and to teach Greek popular songs, which are so thrilling and so beautiful. For two years now the Lodge "Patria" has had on its program the project of a Balkan Alliance, such as Brother Rigas de Ferai had conceived of, who was handed over by the Austrian Government to the Turkish authorities, who had him assassinated in Belgrade in 1798, just as he was about to leave in order to give Greece the signal for revolt. The same Lodge is displaying a special activity with the view of inducing teachers to be initiated in order to influence through them the future generations in the directions of social and moral improvement.

The Lodge "Prometheus" takes a special interest in the question of the working classes, and in particular it is studying the means of improving the social position of the worker. The Lodge "Skainderbyes" has undertaken to collect the money necessary for the construction of a Grand Masonic Temple.

By working together with so much enthusiasm and unanimity the Greek Lodges will succeed in constituting a strong and great power, which will endeavor to attain the general aims of Masonry and their own in particular.

What contributes to render Greek Masonry worthy of our esteem and respect is the prudence which regulates the admission of its candidates. For if it needs to increase its numbers, it must also see that only men who are worthy and capable of becoming good Masons, are initiated. Further, it submits every new brother to a series of instructions and examinations, which

are intended to hasten on his improvement.

Interesting lectures are given from time to time by distinguished brethren and several times a year all the brethren of Athens meet together at a dinner in one of the large restaurants of the town, which to a great extent contributes to the drawing together more closely of the bonds of friendship between Lodge and Lodge, and to demonstrate to outsiders the feelings of fraternity which unite the Masons.

The Supreme Council supports and helps greatly the activity of the Grand Orient. It is thanks to Brother J. S. Cephalas, its Lieutenant Grand Commander, that the Greek Masons stand in very friendly relations with numerous Masonic powers. It is he who has representatives sent to the Grand Masonic Congresses, and it is he again who has just constituted at the order of his Supreme Council, and with the approbation of the other Supreme Councils, the Supreme Council of Servia, which has started its activity with such enthusiasm.

It only remains for us to mention the names of the brethren who have worked especially for the spread of Greek Masonry, viz. Brother Angelopolous, present Grand Master of the Grand Orient of Greece; Matthaioupoulos, Negrefontis, Tapeanstantinon, Pazarlis, Rounapoulos, Siromopolous, Bournias, Spanoudis, Peristery of the Grand Orient; Brethren Galanis, J. S. Cephalas, Vryzakakis Beesos, Sefferlis, Giounarovitz, of the Supreme Council and the Worshipful of the Lodges of Athens.

It must also be mentioned that Greek Masonry is preparing to put into practice its principles of humanity and charity. The war will offer it a vast field of labor, and several Masons, with Brother Negrepointis at their head, and aided by their families, have already taken in hand the organization of the relief given by the Red Cross Society,

and by other societies in behalf of the direct and indirect victims of the war.

Demosthenes Depos,
Worshipful of Lodge "Patria" Athesn.
From "Bulletin of the International
Bureau of Masonic Affairs."

Strange Notes of the Bible.

In the old prison at the Place of Skulls, Madrid, many, many, years ago, the learned Prince of Granada, heir to the Spanish throne, was imprisoned by the order of the Crown, lest he try to usurp the throne. He was kept in solitary confinement for thirty-three years, and when death at last released him from this living tomb, the following researches taken from the Bible and marked with an old nail, on the walls of the cell, told how his brain sought employment through the weary years.

"In the Bible the word Lord is found 1,853 times; the word 'Jehova' 4,855 times, and the word 'Reverend' but once, and that in the 9th verse, 11th Psalm. The 8th verse of the 117th Psalm is the middle verse in the Bible. The 9th verse of the 8th chapter of Esther is the longest verse, and the 35th verse of the 11th chapter of St. John is the shortest. In the 106th Psalm 4 verses are alike, the 8th, 15th, 21st and 31st. Each verse of the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and 19th chapter of 2nd Kings are alike. The word 'girl' occurs but once in the Bible, and that in the 3rd verse and 3rd chapter of Joel. There are found in both Books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,139 chapters and 66 books. The 26th chapter of the Acts of the Apostles is the finest to read. The most beautiful chapter in the Bible is the 23rd Psalm.

The four most inspiring promises are: John 16th chapter and 2nd verse; John

6th chapter and 37th verse; St. Matthew 11th chapter and 28th verse, and the 37th Psalm, 4th verse. The first verse of the 60th chapter of Isaiah is one for the new convert. All should read the 6th chapter of Matthew. All humanity should learn the 6th chapter of St. Luke from the 20th verse to its end."

Five points of Fellowship.

Harken, Brothers, while I tell you
What we Masons pledge to do,
We assume the Mason's vows.
When prepared at yonder altar,
Foot and knee, breast and cheek,
Listen while we make them speak.

Foot to foot on mercy's errand,
When we hear a Brother's cry,
Hungry, thirsty, barefoot, naked,
In God's mercy let us fly.
This of all our thoughts the chief,
How to give him quick relief.

CHORUS.

On yonder book that oath I took,
And break it will I never,
But swear by this, and this and this,
Forever and forever.

Knee to knee while humbly praying,
None but God to hear or heed,
All our woes and sins confessing,
Let us for each other plead.
By the spirit of our call,
Let us pray for Brothers all.

CHORUS.

Breast to breast in sacred casket,
At life's center let us seal
All the truths to us entrusted
Nor one holy thing reveal.
What a Mason vows to shield
Let him die for — never yield.

CHORUS.

Hand to back, a Brother's falling,
Look, his burdens are too great,

Stretch the generous hand and hold him
Up before it is too late.

This strong arm's a friendly prop,
Made to hold a Brother up.

CHORUS.

M. to E., in silent whisper,
When the tempter tries to win,
Urge a Brother's bounden duty,
Show him the approaching sin,
Point him to the deadly snare,
Save him with a Brother's care.

CHORUS.

What's Needed.

"What I want," said the speaker, "is reform. I want police reform. I want social reform, I want temperance reform, I want—I want—".

"What you want," called out a listener at the back of the hall, "what you want is chloroform."—Successful Farming.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada. 841 Broadway st.; M. D. Alba. Sec., 2954 Laguna st. (Adv.)

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119 1/2 So. Spring st. L. A. Wunschel, R. W. M. 1157 No. Ardmore Ave. Secretary, Frederick Stienhauer. Bro. Styams is in attendance day and night at above address. (Adv.)

THE UNIVERSAL FREEMASON

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No. 4

THE STAGE AND THE CRAFT.

By Bro. Richard Northcott.

It is a pity that "The Enter'd Apprentices' Song" is not heard more often. That both the words and the music are somewhat trivial may be an excuse for occasionally omitting the ditty at Masonic meetings, but as the composition is nearly two hundred years old it merits respectful consideration, and should be regarded as a kind of Masonic National Anthem. The song should not be relegated to the back leaves of books of ritual; it should come as a surprise, as a welcome, to the initiate when he "surveys the singing Masons," and it should be heard on other occasions "when all grave business is over, and with the Master's leave."

THE ENTERED APPRENTICE'S SONG.

Come, let us prepare,
We Brothers that are
Assembled on merry occasion;
Let's drink, laugh and sing;
Our wine has a spring:
Here's health to an Accepted Mason.

The world is in pain
Our secrets to gain,
And still let them wonder and gaze on;
Till they're shown the light
They'll ne'er know the right
Word or Sign of an Accepted Mason.

Tis this and 'tis that,
They cannot tell what,
Why so many Great Men of the Nation
Should aprons put on

To make themselves one
With a Free and an Accepted Mason.

Great Kings, Dukes and Lords
Have laid by their swords
Our myst'ry to put a good Grace on;
And ne'er been ashamed
To hear themselves named
With a Free and an Accepted Mason.

Antiquity's pride
We have on our side,
And it makes men just in their station;
There's naught but what's good,
To be understood
By a Free and an Accepted Mason.

We're true and sincere,
And just to the Fair;
They'll trust us on any occasion,
No Mortal can more
The Ladies adore
Than a Free and Accepted Mason.

Then join Hand in Hand,
By each Brother firm stand;
Let's be merry and put a bright face on;
What mortal can boast
So Noble a toast
As a Free and an Accepted Mason.

Credit for the words and music of this song is always given to our brother Mr. Matthew Birkhead, deceased, "to quote the first edition (1723) of Dr. James Anderson's Book of Constitutions." But Birkhead neither composed the melody, nor did he write all the verses, that commencing "We're true and sincere" having as its author Bro. Springett Penn, who was D. G. M. of Munster.

Very little is known of Birkhead. He may have been a relative of the Henry Birkhead who was born in 1617 at the Paul's Head, near St. Paul's Cathedral, achieved fame as a Latin poet, and was buried in 1696 in St. Margaret's Westminster. However, whatever his parentage, he made for himself as a dancer at Drury Lane Theatre, a name, and he was occasionally heard there as a singer. The "Daily Courant" was the newspaper which then was favored with the announcements of this playhouse, and proof of the attractiveness of his terpsichorean skill is shown by the advertisement frequently mentioning "dancing by Mr. Birkhead"—sometimes printed "Burkhead." (As a coincidence it may be noted that the actor's petition to Queen Anne in 1709, praying her to allow Drury Lane Theatre to be reopened, was signed by him as Mat. Burkhead.)

Being a prominent member of the company, he was able to stipulate for an annual benefit. I find he had one on 10th of June, 1713, "at the desire of several persons of quality," when was performed Beaumont and Fletcher's tragi-comedy, "The Royal Merchant or Beggar's Bush," between the acts of which there were dances by "Jubilee's Dicky youngest son," and the additional attraction of a hornpipe "to be performed by a gentleman for his diversion." On 11th of June, 1714, he had another, when the piece was "Oroonoko," "with a comical dialogue sung by Mr. Pack and Mr. Birkhead." His next benefit was "at the desire of several persons of quality," and was held on 16th May, 1716; the entertainment included "The dance of lads and lasses" and "A comic dance of eight persons, called Dame Ragundy and her Family." The following year, on 16th May, there was another announced in his favor, when John Crowne's comedy, "Sir Courtly Nice, or it cannot be," was interpreted as Colley Cibber as Sir Courtly, Penkethman as Crack, Mrs.

Porter as Leonora, and Mrs. Bicknell as Violante, "to which will be added a mimic night scene between a Harlequin, Scaramouch and Dame Ragonde, with singing by Mr. Turner and Mrs. Fitzgerald and dancing by . . . Mr. Birkhead and Miss Younger."

Fro. John Thurmond's entertainment, "The Escapes of Harlequin", was produced at Drury Lane on 10th January, 1722, with Birkhead as the doctor, but at the beginning of February another dancer was advertised in his place.

There was no statement in the newspapers as to the reason of his absence, and so far as I can trace he never re-appeared on the stage. On 30th December he died, the announcement being made in the "Weekly Journal or British Gazetteer."

On Sunday last died Mr. Birkhead, the comedian, and is to be interr'd this day; and as he was a member of the Society of Freemasons, and Warden of that Lodge, all the members of that particular Lodge will attend his corpse to the grave.

In the next issue of this newspaper, 12th January, there is a paragraph about the funeral:—

Mr. Birkhead, mentioned in one of our former, was last Saturday night carried from his lodgings in Which Street to be interr'd at St. Clements Danes; the pall was supported by six Freemasons belonging to Drury Lane playhouse; the other members of that particular Lodge, of which he was a Warden, with a vast number of other Accepted Masons, followed two and two; both the pall-bearers and others were in their white aprons.

Birkhead was a member of No. 5 Lodge, now the Lodge of Friendship, No. 6, and his name appears as its Master (with Bros. Francis Baily and Nicholas Abraham as Wardens) in the list of those who signed the "approbation" of the new Constitutions. So the reporter made a blunder in describing him as a Warden! And the announce-

that he was buried at St. Clements may be also a mistake, because the registers there is no record of interment!

It would be interesting to know who sang "The Entered Apprentices' Song" when and where. But that it really became popular—it was introduced into several ballad operas—is proved by the publication in the "London Journal" of 10th July, 1725, of a song parody, "An answer to the Freemasons' health, a song by the late Matthew Birkhead, sung at all the houses in town," and this was reprinted in the "Grub Street Journal" of 21st October, 1731, and in the "Gentleman's Magazine" for the same month. Two of the verses ran:—

Ye know this and that
He'll know what,
Secrets they talk would amaze one;
Ye know by-the-bye
That no one can lie
Like a Free and an Accepted Mason.
On house ne'er so high
Brother they spy
His trowel he dextrously lays on;
Must leave off his work,
I come down with a jerk,
The sign of an Accepted Mason.

Its success as a song was naturally due to its jovial melody, which, by the way, was probably a dance tune originally. It is given under the title, "On Queen's Progress to Bath," in Thomas D'Urfey's quaintly named collection of songs, "Wit and Mirth, or a purge melancholy" (published 1720), and it is obviously the air quoted in the "Flying Post" of 18th August, 1715, for the verses of a political skit called "The Vagabond Tories." The song was heard in Drury Lane Theatre on 30th December, 1728, at a representation, advertised in contemporary public prints as being at the desire of several persons of quality, of Shakespeare's "King Henry IV., part ii," in which Thomas Elrington sustained the part of Hotspur; afterwards came "a new

dramatic entertainment of dancing in serious and grotesque characters, call'd Perseus and Andromeda, with the rape of Colombine, or the Flying Lovers', in five different interludes." This performance was mentioned in several newspapers, the general announcement being: "Friday last being St. John's Day, there was a great appearance of Freemasons at Stationer's Hall, where a handsome entertainment was provided by twelve Stewards chosen for that purpose . . . and we hear that at the same time the Grand Master, and Wardens, and most of the gentlemen present, took tickets to appear in white gloves at the Theatre Royal in Drury Lane this evening, where the play of "Henry IV., part ii" is to be acted for

their entertainment, and it is said a prologue and epilogue will be spoken suitable to the occasion and in honor of that Society." From another report it appears that a scene in Shakespeare's play was altered for introducing the "Prentices' Song," as published in the Constitution, which was done accordingly, and all the Freemasons in the pit and boxes joined in the chorus, to the audience. The prologue was spoken by William Mills, and the epilogue by Mrs. Thurmond, a Freemason's wife.

The last lines of this epilogue, spoken by the wife of Bro. John Thurmond, a famous pantomimist, ran as follows:—
Ye marry'd ladies, 'tis a happy life
Believe me, that of a Freemason's wife;
Tho' they conceal the secrets of their friends,
In Love and Truth they make us full
amends.

—The Freemason, London, England.

MASONS' MARKS.

Sefton Church, which is undergoing restoration with the addition of an ew vestry, was visited on the 3rd inst., by a party of Freemasons associated with the West Lancashire Provincial Grand Lodge Library and Museum. Bros. Hob-

son and Creswell explained the points of interest to Masons, attention being especially directed (1) to the recent discovery of Norman carved stone affording evidence of nearly twelfth century building, (2) to the Masons' marks both on the ancient walls and in the current building of the vestry. The latter marks, the expert in charge said, were allotted to the workmen by the foreman, such being the modern custom of the trade. Much time was spent in admiration of the ancient and modern wood carving, and one of the parchment registers (1597 et seq.) collected and bound by a former rector, in which the Puritan period became conspicuous, inter alia, by a temporary cessation of marriages. The invitation of the present rector to walk through his fine old English garden was highly appreciated, says the "Liverpool Daily Post and Mercury."

When the Gavel sounds to close.

How many of us Masons
Live according to our creed?
How many lend a helping hand
To a Brother when in need

How many of us Masons
Have the lodge alone in mind,
With the work so letter perfect
The great TRUTH we'll never find?

How many of us Masons,
Both of high and low degree,
Are just button-wearing members,
Even as you and me?

How many of us Masons
Have the true idea at heart,
And each is striving daily
To do his humble part?

How many of us Masons,
When the gavel sounds to close,
Carries with him from the Lodge room
Better thoughts as home he goes?

James T. Wray.

MUCH BETTER, INDEED.

Is it not better to see a Master stumble through his work, if he has the spirit of Masonry in his heart, than a gramophone repetition of it, word perfect, without a realization of its meaning?—Queensland Freemason.

CORRESPONDENCE.

St. Louis, Mo., Sept. 15, 1915.
Editors of the Universal Freemason,
Salt Lake City.

Ill. and Dear Brethren: Recently there appeared in the Post-Dispatch of St. Louis a letter copied from the Press of London, written by an Englishman at the Front, berating the Intellectuals stay at homes who as the author claims by their criticisms and fault findings are sticking pins in the backs of soldiers, he also takes the "Slackers" to task under the heading of "Fight Damn you Fight."

This letter and also the advice given appealed to me and if it applies to a country where they have if all accounts are to be believed raised a voluntary army of 3 millions, I believe it may also with justice and profit be applied to ourselves. By this time our members must surely be alive to the fact that we have a fight on our hands, the reform we are inaugurating is no pink tea affair as I think the Locals have given ample demonstrations that they are prepared to "go the route" and will hesitate at nothing to hinder if possible wreck our movement and while some may think the advice of this soldier applied to slackers regular some may think it strong to be used masonically, but unusual cases demand unusual methods, so I hope the "Censors" will let it go through. In the last two issues of the U. F. M. have been appeals for support and complaining of lack of co-operation by our members. This should not be, hence this letter to see if it is not possible to instill a little more "Pep" and enthusiasm, I have

need in the past that there has been tendency to let George do it, and when George tries his very best, to find it with the methods, forgetting how it is to sit of the fence and find it but not so easy to devise ways I means of doing better. Now brethren all — let us reason together I try and make better headway, the at majority of us I know are rested heart and soul in the success our cause, we are getting better own and are being watched to see if can be successful and until we show our united front we have reasons for faith within us we cannot reasonably expect much help or sympathy in liberal brethren in the ranks of the mals, also let us show the pious and tho distorting editor of the New Age ho claims to breathe the spirit of erance and fraternity over all mand, but who in practice resembles the (ilian Mafia) that he is doomed to appointment in his wish (that the ney will run out and there will be thing in it), let us by throwing away e hammers and if need be like our eksen of ancient times go to labor, and in one hand, trowel in the other, ing the motto of the Grand Council Rites as our slogan "Nemo me im- e lacessit" and should anyone seek bar our progress, within the ranks without do your duty and "fight mn you fight."

Fraternally

Spencer S. Ranson.

St. Louis, Sept. 14, 1915.

Editors of the Universal Freemason,
Salt Lake City.

Dear Bro. Editors: In a recent issue re was a "call" for communications on lodges and although Golden Rule 79 is one of the new lodges and e members most of them are young eons, some of us at least are old in nt of service in the Masonic ranks d it may prove interesting to relate me of our experiences. I was raised

a Master Mason in Respt. Lodge Stena Berladulini in the city of Berlad, Roumania in the year 1880. At that time we worked under the G. O. of Roumania but as Roumania then did not have an independent government being under the suzerainty of Turkey our Grand Orient was not recognized until 1881. We were healed and chartered by the G. O. of Italy at Rome.

In 1881 I went to France where I visited lodges of the French Rite and also of the Scottish Rite. I was also in Hamburg and Berlin, Germany, where I visited and was very kindly treated by all the brethren of every Rite, afterwards going back to Paris and being unable to obtain work, the Grand Lodge paid the expense for myself, wife and 2 children back to Roumania where I lived until 1900.

In 1900 I came to the U. S. and settled on a farm at Woodbine, N. J., where I visited two York lodges in a small town in New Jersey, in 1906 I came to the St. Louis and called on the Grand Secretary of the A. F. & A. M. of Missouri who looked at my diploma and to my surprise told me it was NO GOOD as they did not recognize the Grand Orient of Italy and that I was No Mason.

After a year or so I heard that there were several Italian Masons in St. Louis, who being in the same fix as myself had sent to the Grand Orient of Italy and had received a charter from Rome, also that there were some brethren in Collinsville, Ill. who had done likewise. I applied for affiliation in the St. Louis Lodge, but as we did not have the peace and harmony that should prevail the lodge became dormant and we were homeless again, until Bro. Ranson came on the scene, when some of the faithful were glad to take hold and get into harness again.

This history I think shows the necessity of our organization, as I am firmly convinced there are thousands of brethren the same way as I was, who

having travelled all over the world, never to have the standing or regularity questioned, but instead to receive the helping hand and have their necessities relieved if found worthy, and when our organization becomes more widely known, there should be great accessions to our ranks as it certainly fills a long felt want and will also hasten the day when a Mason is a Mason wherever he may be no matter what Rite he may be a member of.

Faternally

Ignatz Prager, R. W. Master Golden
Rule Lodge No. 79,
3100 Thomas st., St. Louis, Mo.,

THE CRAFT IN INDIA.

"Four years ago," says a writer in the Masonic Review, "I was the honored guest of a Masonic lodge meeting in the third degree in the great Temple at Calcutta. There were about 150 Masons present, men of almost every nationality and creed. The M. M. was conferred on three Fellow Crafts before the same altar. One was a Christian, who took his obligation on the Bible; one was a Mohammedan, who took his obligation on the Koran; the other a Hindoo, who took it on the Shastras. The oath was administered by an English Lord, a Judge of the Supreme Court, and he was assisted by the Grand Secretary, my friend, a Parsee and follower of Zoroaster. There Masonry is seen and felt. There it is now what it was in Europe during the dark ages. There no one thinks it trifling or useless.

"These men in India are the learned, the influential men. They do not renounce their religions, but they meet before the Masonic altar on bended knee, before the great Architect of the Universe, and hand in hand they walk about in their quiet, daily avocations, among Asia's teeming millions, sowing the seed and setting the example, from high to low, of Masonic teachings and

Masonic lives. Who can calculate influence

WM. MORGAN.

William Morgan lived in Bata Orleans County, New York, in 1826. September, 1826, he was in jail Canandaigua on a capias for a judgment. September 12 he was released upon the payment of the judgment by some men who posed as friends. He went away with them and was never seen again—in that neighborhood but, if all the stories told are true, he was seen in nearly every part of the world.

However that may be, he disappeared from western New York and it is inferred that he had been murdered by the Masons. The reasons for this inference was that, claiming to be a Mason, he had written out what he claimed was a revelation of all the secrets of the Masons and was threatening to have the manuscript printed. Indeed, we believe that it was already partly in type. At all events it was afterwards issued.

Why is this miserable incident of much consequence? Because it was taken into politics and made the basis of an anti-masonic agitation which was all over the northeastern part of the country. An anti-masonic party was organized, numbering among its leaders such well-known men as Thurlow W. W. H. Seward, William Wirt, Thaddeus Stevens and John Quincy Adams. A large number of anti-masonic papers sprang into existence. It is said that there were more than 130 in 1830, chiefly in New York and Pennsylvania. The violence and bitterness of these papers surpass description.

The anti-masonic party took up the field in the fall of 1827. In 1828 put up a state ticket in New York and polled a large vote. By 1832 their vote in New York had grown to upwards of 150,000, and they actually carried the state of Vermont for their candidate.

for President of the U. S., for by that time they had a candidate for President. Also in 1836 they nominated a candidate but never again. The movement was dying out.

By the way, their candidate in 1836 was William Henry Harrison, the same that became President in 1841. He was not much of an anti-mason, however, and although he accepted the nomination of the party, he made it clear that he did not consider anti-masonry a national issue.

In the meantime, the number of lodges in New York went down from 480 in 1826 to 75 in 1835-9. In New Jersey but a lodge survived. In Maine the lodges became practically dormant, and in grand lodge from 1834 to 1843 but twice were more than four lodges represented. In Vermont not a single lodge was working in 1834, but work was resumed in 1845. In all these states Masonry was so far kept alive that it could resume, and these were the worst hit. But in Michigan, Masonry died good and dead at the very first blast of the storm, as early as 1829, and was no more heard of for 11 years. It seems odd that some of our Michigan lodges will to this day claim the disgrace of the record made in 1829 by claiming to date from some time in the 18th century. If they would date from 1844 that would be equivalent to a claim that the lodges which so pusillanimously betrayed Masonry in 1829 were not the same lodges—as, of course they were not. There is no accounting for tastes. We would rather claim an age of only 71 years for our lodge than to claim that it is the same lodge that made the record of 1829, and gave Michigan Masonry the reputation of being the only American Masonry that never even made any defense or any struggle.

A pretentious monument to the memory of William Morgan, raised by the anti-masons more than 80 years ago, stands in the cemetery at Batavia

and can be pointed out to you, by any one that happens to know where to look, from the trains of the "old line" of the New York Central Railroad. The inscription upon the monument reads as follows:—

"Sacred to the Memory of
WILLIAM MORGAN
A Native of Virginia

A Captain of the War of 1812

A respectable citizen of Batavia, and a martyr to the freedom of writing, printing, and speaking the truth. He was abducted from near this spot in 1826 by FREE MASONS and MURDERED for revealing the secrets of the Order."

It is not impossible that some silly Masons of Western New York did murder Wm. Morgan. They showed a lack of judgment and proportion that justifies us in saying this. It is much more likely, however, that they paid him to disappear and that afterward, when they would have been glad to get him back, found that he had eluded them and was laughing in his sleeve at the predicament in which he had left them.

It seems very curious now-a-days, this chapter of the history of American politics. But there are other curious chapters in that history. In reading it one cannot but admit the justice of the unfavorable comments upon our civilization which are always made by European visitors up to 1860. No doubt we have become more intelligent in 75 years. Even yet, however, perhaps we would do well not to be quite so sure of our superiority to all the rest of the world in all particulars. We were never so sure of that as during the half civilized times of 1825-1860. In fact the most hopeful sign of the times is that now-a-days there are beginning to appear among us a few scattered individuals who are willing to admit that we Americans can possibly learn something from other peoples.

—The Palestine Bulletin.

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EDITORIAL.

INTEMPERATE TEMPERANCE OF LOCAL MASONRY.

There is to be found in masonry as in every other mundane institution molly-coddles and hysteriachs who having convinced themselves to their own satisfaction that certain beliefs, tenets or practices are the only correct ones, immediately enter on a crusade to persuade—or compel if necessary—all others to believe and practice as they do, to them freedom is defined as the Irishman defined Home-rule, "the right to do as we want to, and prevent any one else from doing what we dont want them to do" while these zealots may be honest in their beliefs, so no doubt also was the infamous Torquemado in his belief that he did God service when torturing dissenters from the church of Rome and giving men, women and children to be burned at the stake. Or the New England puritans when they hung and burned women as witches, all such are foreigners and aliens in

masonry, they have passed through the ceremonies of the degrees but they have been benefited little by their teachings.

Temperance, with its sister virtues of Prudence, Charity and Justice are the Tassels which adorn the four corners of the indented border which surrounds the tessalated pave of our lodge, but it is that Temperance which "by setting bounds to our desires, frees our minds from the allurements of vice and renders our passions tame and governable;" not that which sets some particular idea as a fetish to be worshipped, and to whom all who refuse that worship should be offered as a sacrifice, which inflame the passions and makes its devotees wild and ungovernable.

Be temperate in all things said the great Apostle, temperate in your speech when speaking of, or to those who may honestly differ from you in opinion, it is quite possible, nay probable, that you do not know all there is to know on the subject, concede that they may though differing from you also know something of the matter discussed.

An intemperate hysterical brother recently bemoaned the fact that the impression has got abroad that masonry has had its birth in a saloon, the idea of such an origin was to him so horrible, and were he convinced of its truth he would sever all connection with the order. Such men no amount of teaching could make temperate or charitable, their minds are so atrophied, their souls are so small that everything beyond their own limited perspective seems to them distorted and wrong. Masonry is the greatest of man-made institutions, its teachings are sublime and are calculated to make men prudent, just, charitable and temperate, the true mason is never bigoted, il-liberal or intemperate though some may be who style themselves masons, therefore the place of its birth is of little moment, the intemperately sensi-

a brother may however rest assured that masonry was NOT born in a saloon, but the first Grand Lodge of masons was organized in a saloon, that is by the term saloon is meant a place whose principal business was the sale of strong drinks, and each of the lodges that took part in organizing that grand lodge met in saloons. We know by the name of the saloon in which they met, even yet in smaller towns and cities of Britain lodges meet in halls attached to saloons and there is a saloon in the building in which the grand lodge of England has its headquarters. The grand lodge of Hamburg owns and operates a bar and it is customary in European lodges to have wines and liquors served when the lodge is on session, and who will dare say that these BB. of either ancient or modern times were not and are not good masons and truer to the cardinal teachings of masonry than the intemperate advocates of prohibition.

Drinking is more common than seeing the members of some grand lodge or the local masons adjourn to the saloon during recess of grand lodge, frequenting the saloon is no disqualification to the man who drinks, though the man who serves the liquor ought to be a mason. In one jurisdiction a man can own the building in which a saloon is run without incurring censure, in another it has been held that to run an engine in a saloon is a disqualification. In the State of Utah the grand master owned a series of drug stores—so called—each of which liquor was sold in the store, while the man who sold liquor in the store was disqualified. In Arkansas it is a masonic offense to sign a petition in favor of granting a liquor license, though to do the same thing is no offense in South Dakota. In Nevada it is optional with the lodge to accept a saloon keeper as a

candidate, yet with all this conflicting legislation directed against the sale of intoxicants, no jurisdiction has passed a law against the drinking of them, even the intemperate temperance has to draw the line there though consistency would seem to say that the best way to stop the supply, would be to stop the demand.

But it is not only on the liquor question that the locals are intemperate, e. g. the grand lodge of Georgia so emphasises its conviction that masonry is a white man's order that in its charter of incorporation it binds itself only to accept white men as candidates. Every grand lodge is so horrified at the religious laxity of the grand orient of France, that no matter how deeply religious a French mason may be, they deny him admittance to their lodges, and the masons of Belgium and Switzerland are ostracised because they recognize the French made mason as a brother, and one local grand lodge is so intemperately patriotic as to want a law passed that no one should be made a mason who is not a citizen, or has declared his intention to become such.

That great poet and mason Robert Burns has wished.

"O had some power the gift to give us
To see ourselves as others see us,
It would from any blunder free us."

But we doubt if any power exists which could make this class of people realize that they blunder, or that what they call temperance is the worst kind of intemperance, they are wedded to their idols as was Ephraim of old and are impervious alike to argument or ridicule.

MASONRY AMONG THE COLORED AMERICANS.

I have chosen the above caption rather than that of "Negro Masonry" as the masonry practiced by the colored

masons in America is identically the same as that practiced by their white brethren though the latter often deny that it is so. That it is I can personally vouch having seen the work exemplified in the colored lodge, and better done too, than I have sometimes seen in white lodges.

Of greater importance than similarity of work between the colored and white masons is the question of regularity of organization, the white mason denies that the colored mason is regular or his lodge legitimate, claiming that colored men had been made in, and had even organized so-called masonic lodges who had been born in slavery, that the first grand lodge of colored masons was irregularly formed, and that all subsequently formed shared in the original irregularity, and that at any rate as there can be only one grand lodge in any state, and there are white grand lodges in all the states there could be no regular grand lodge established there. I will take up these so-called disqualifications seriatum and show how much or how little, foundation there is in them.

That a man should be "Free Born" that is, not born in slavery is not a landmark in masonry, nor is it a requirement in any masonic jurisdiction in the world, save in the Local grand lodges of the U. S. A. With all others the requirement is that the applicant shall be a "FREE MAN", sound of mind and body to the extent that he can work for his daily bread if necessity requires it of him, that he be of lawful age and under the tongue of good repute. This is what is required by the laws of the three Mother Grand Lodges of Great Britain from whom the Local American Lodges claim descent, and the Grand Lodge of England has held, that while being born in slavery is no barrier to the application of one free at the time the application is made, subsequent loss of freedom IS a barrier, and has ruled that one confined in the debtors's prison

was not a free man, and consequently could not be made a mason. This should be sufficient to prove that present freedom, not past servitude is the necessary qualification.

The charge that the first grand lodge of colored masons in America was irregularly formed is not so easily disposed of. It is a matter of history that prior to the war of independence there were in the Colonies, besides lodges located in towns, Military lodges attached to particular regiments, traveling with the regiment wherever it went, the Charters of these regimental lodges usually restricted their privilege of initiating candidates to members of the regiment, or at least to soldiers, except in cities where there was no local lodge. In such a lodge numbered 58 on the English registry attached to a Dragon regiment quartered in Boston, in the spring of 1775 fifteen colored men were Entered, Passed and Raised, that this act on the part of the Military lodge was a technical breach of discipline there is no doubt, as there were local lodges chartered from England and working in Boston, but as none of these lodges would initiate a colored man the military lodge is to be commended for acting up to the true principles of masonry, not to leave their colored brethren without a masonic home, the lodge that had made them granted them what was then known as "a working letter" authorizing them to meet as a lodge pending the action of Grand Lodge on their application for a Charter, this granting of a "working letter" by a chartered lodge to a number of its members desirous of forming themselves into a new lodge is something that would seem strange to us now, and would no doubt many other customs common to our ancient brethren, the colored masons under the leadership of Prince Hall as their Master continued to work under this authority for 25 years before it was replaced by a Charter, first they applied to the new and

self-created Grand Lodge of Massachusetts but were refused on account of their color, they then on March 2nd, 1784, petitioned the Grand Lodge of England for a charter which was granted on the 27th of September of the same year but did not reach the applicants until April 1787 and was installed as African Lodge No. 459 with Prince Hall as W. M., Boston Smith as S. W. and Thomas Sanderson as J. W. on the 27th of December of the same year.

That African Lodge was regularly formed is beyond question, but as it was only a Daughter or Subordinate Lodge, the question naturally arises, how was its status changed from a subordinate to a Grand Lodge? Some colored writers would have it believed that Prince Hall was commissioned as a Provincial Grand Master by the Grand Lodge of England, but as there is absolutely no record of such commission having ever been granted, the story must be counted as another of the pious frauds invented to make bolster up a weak argument. What is certain is, that African Lodge retained its connection with the Grand Lodge of England until the union of the "Modern" Grand Lodge by which it was chartered with the "Ancients" in 1813 forming the present United Grand Lodge of England, the latter body erased from its roll the few remaining lodges in the United States, continuing to hold of it African lodge with the others.

In the mean time African Lodge had granted working letters to other colored men similar to that granted to them by the English military lodge, and after the death of Prince Hall which occurred in 1807 Nero Prince succeeded him in the Mastership and during his term of office the several colored lodges united to form a Grand Lodge which they styled the Prince Hall Grand Lodge, and its members Prince Hall Masons.

From the foregoing we find that though African Lodge was perfectly

regular, as its powers were limited by its charter it had no authority to establish other lodges and the lodges it professed to establish were irregular and clandestine, it could not transform itself from a subordinate, into a grand lodge so the grand lodge it pretended to form was also irregular and clandestine, but, it was no more irregular than the white grand lodges were, as they had just the same charter giving the same authority as African Lodge had, and wrong is wrong, whether committed by an individual or a crowd, therefore for the white masons to call the colored masons irregular or clandestine, is a case of the kettle calling the pot black.

As to territorial jurisdiction it is not and never was a Landmark of masonry but is an invention of the American local masons, neither known or recognized elsewhere e. g. in France there are six grand bodies, in Spain four, in Italy five, in Germany ten, four of them located in the city of Berlin, in several of the South American Republics where there are native grand lodges there are also lodges holding of foreign jurisdictions, and in Canada there are lodges holding from England and Scotland in territory governed by Canadian Grand Lodges, thus it is seen that none of the objections raised by the local white masons against the colored masons has a foundation in fact, that the qualification for a candidate for masonry is that he be a free man at the time he makes the application, not necessarily that he had been born free, that the latter qualification is an American invention as is also the doctrine of territorial jurisdiction, neither are landmarks of masonry, and that though the creation of the first colored grand lodge was irregular and clandestine, and of course all that originated from it share the disability, the grand lodges of the local white masons are equally irregular and clandestine as their lodges had no more authority for creating grand lodges than African Lodge had.

The later history of masonry among the colored people has been unfortunately a troubled one. In 1797 Prince Hall gave a copy of the charter of African Lodge to some colored masons in Philadelphia who under the same name and with the same lodge number met as a masonic lodge in that city, the fact that Prince Hall did not pretend to grant a new charter, but simply gave a copy of the one granted him from England is sufficient to show that he claimed no charter granting authority, nor does it seem that either he or his successor Nero Prince ever did claim such authority. George Middleton the third master of African Lodge is claimed to have granted a charter to masons in Philadelphia under the name of Union Lodge No. 2, making the second lodge in there and these two lodges united to form a grand lodge under the title "The first African Independent Grand Lodge of F. and A. M., of North America for the State of Pennsylvania". Internal dissensions soon led to disunion and an opposition Grand Lodge was formed styled "Hiram Grand Lodge", the bitterest animosity existed between the two bodies. In the State of New York there were also rival grand lodges and soon the same condition prevailed in every state where there were colored masons.

With the intent to restore harmony and prevent future dissensions a National Grand Lodge was formed in 1847, but the bonds which united its several members sat very lightly on them and were taken on and laid off at pleasure, with the result that this body died in 1877. During its life it failed to restore the expected harmony, and its death left confusion worse confounded as there are two and sometimes three rival bodies in each State each denouncing the other. The Prince Hall body is the strongest and either forgetful or ignorant of their own irregularity, is the loudest in branding the others as clandestine.

Efforts have been made at different times by the best informed of the colored masons to remedy the original defect of their organization and their cause has occasionally been championed by white masons, the late Albert Pike declared that the colored mason was as regular as the white, T. S. Parvin said "Negroes can make as good a showing as the whites in Freemasonry."

In making these statements these white masons no doubt thought that they were very liberal, meaning that whites and colored were equally right, to be correct they should have said that both were equally wrong. One white grand lodge, that of New Jersey has one colored lodge working under it, and the grand lodge of the state of Washington for a time recognized the colored grand lodges as legitimate masonic bodies, a stand however from which they had to recede as they were ostracized by all the other white grand lodges of the country. There was but one jurisdiction in the U. S. A. wherein the color line was never drawn, and that was in the Supreme Council of Louisiana of the Scottish Rite, there, and there only has the colored man and the white met on an equality in the masonic lodge.

A new era has however recently dawned and the colored mason has been regularized and shares to the full in masonic fellowship through the entry of colored lodges into the American Masonic Federation. In 1912 approaches were made by the Grand Lodge of the District of Columbia A. F. & A. M. incorporated, (colored) to be healed as Scottish Rite Masons and admitted members of the A. M. F. and after considerable negotiation, at the regular triennial meeting of the Supreme Lodge in the American Masonic Federation held in Salt Lake City in September 1913 a colored branch of the Federation was arranged for which should be entirely self-governing, taking Charters and Diplomas from the

A. M. F. and working the authorized ritual, but paying no dues therefor, the Grand Lodge of the District of Columbia to be the premier Grand Lodge with Bro. Henry C. Scott 33. 90. 95. as M. W. G. M., Newport F. Henry, Grand Secretary. Members of the colored branch of the A. M. F. are eligible for all the degrees worked by the Supreme Lodge, or Supreme Council as also to the Scottish Rite of Adoption (the Ladies Order of the Scottish Rite) and the Daughter of the Sphinx (the ladies degree of the Rite of Mizraim). The Grand Mistress of the colored branch of the Adoptive degrees is Mrs. Rebecca Brent of Washington, D. C.

This sketch of co-masonry among the colored Americans has been of necessity brief, I had no desire to enlarge on the internal troubles that have divided them, or of the criminations and re-criminations in which the different parties indulged, the less said of these things the better, though therein they have been no more culpable than their white brethren, they are careful in the selection of candidates and mindful of the duties imposed on them by the obligations they have taken, it is to be regretted some such step as now taken by the A. M. F. had not been taken earlier, but better late than never, and I trust that the time will come when in this great land it will be as elsewhere, a mason will be a mason in spite of all extraneous circumstances. So Mote It Be.

THE LEGEND OF THE WIDOW'S SON.

Francis H. Mead, M. D., 33 deg. Hon.

Every Master Mason passes through the interesting vicissitudes of the second section of the third degree. In the Ancient and Accepted Rite we find (and those who wish to study the origin of the legend do well to turn to their ritu-

als) the origins of the legend. Every mystery has had it from the earliest times. It seems to be the one feature which all are agreed entered into the rituals of Eleusis and Delphi, and was presented in the mysteries of Egypt and passed thence as far as the Western Celtic Druids.

As regards the legend as it is presented in the third degree of the American York Rite at the present time, the candidate is tempted to think some tradition must be found either in the Hebrew sacred books, or such adjuncts as the Talmud, or at least in Josephus. He will find nothing. What little is known of the Widow's Son has been accessible to us since childhood. We must look beyond the Semitic Nation. "When Israel went out of Egypt" that nation took with it a vast number of derivations and this was one of them. Initiates existed who had passed through the esoteric Egyptian mysteries. The highest point of these mysteries was the Osirian legend, and before proceeding further it will be necessary to summarize this legend.

Osiris was the most universal of the Egyptian Deities. He was the God who had lived amongst men. In the time of the divine dynasties he was the son of Geb the Earth, and Nout the Heaven, and succeeded his father on the throne of the two Egypts. Ra the Creator and his descendants Shon and Geb had already reigned. When Osiris was born "a voice proclaimed that the Lord of All Things had come upon the Earth." Pamylen of Thebes received an announcement "which commanded him to proclaim that Osiris, the great King, the benefactor of the whole world, had just been born." To this Pamylen was assigned the task of bringing up and educating the wonderful child. Later with his Sister Wife, Isis, the God ruled over Egypt, taught the people innumerable useful arts, and if we may trust Diodorus, was the inventor of a fermented drink from barley." He rare-

ly resorted to war, he came everywhere as a beneficent God, and men were glad of his presence. "He fell not by the jealousy of the Gods like Prometheus, giver of fire, he perished by ingratitude and the spirit of evil."

Osiris had a brother Seth-Typhon. With the aid of sixty-two accomplices Seth plotted against his brother. It is the old story of good and evil, the black and the white of the Beauseant, Cain and Abel. Seth had secretly taken the measurements of his brother and had a chest made exactly to fit him. It was brought into the festal hall, and Seth offered to present it to anyone who lying down in it found he was of the same size. Osiris fell into the trap, when the conspirators immediately closed the chest, poured melted lead into the cracks, and carried it to the Nile, where it was washed out to sea. It was in the locality of Nedit, the site of which is unknown, where Osiris was slain. Isis, when she heard what had happened put on mourning. Two little children who had seen the chest put into the water told her on what branch of the Nile it had floated down. The tide carried it to Byblos in Syria, the town of Adonis, where a bush hid it. This bush by virtue of the contents of the chest grew so rapidly in size and beauty as to completely conceal it.

Isis by divine revelation, found the chest, and took it back to Bouto in Egypt. Seth, however, hunting discovered the casket, and cut the body into fourteen pieces which he scattered. Isis recovered all the fragments but one (the Phallus) which had been cast into the river and eaten by an oxyrhynchus. As each piece was found a tomb was raised on that spot. On each spot the priests were given to believe they possessed the entire body of the God.

Horus the Son of Isis and Osiris then waged interminable wars for the purpose of baffling Seth for the heritage of the word and in the end was vic-

torious. The victory of Good over Evil was expected to endure as long as his descendants sat upon "the throne of Horus."

"Isis," as Plutarch remarks (*De Iside et Osiride*), "invented the remedy which confers immortality." She transformed the corps of Osiris "into a resuscitated God, by the invention of magic funeral rites." Herodotus saw them: "The Egyptians perform by night the representation of the sufferings undergone by Him; they call them the mysteries."

From the scenes depicted in the temples, for of details Herodotus reveals nothing, we gather, the first scene represented the death and dismemberment, the second the quest of Isis, then the quest of Horus, Thot, Anubis (three in number) and his friends, for the body. The body being found, the severed parts are joined and a mummy constructed. Then Isis, in mourning robes, joined by Nephtys, implores the reconstructed God to return to his body. Thus entreated he returns to that fictitious body modelled by Horus. The mystery then proceeds with the return of the soul of Osiris and the resurrection of the God. In some temples the statue or mummy was made of earth, barley, wheat and perfumes, and later the barley sprouted. One cannot help recalling the magnificent dissertation attributed to the Apostle Paul on the resurrection: "And that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." Saul of Tarsus was the most learned man the early Christians numbered among their converts. Read in the light of the ancient mysteries his theory of the resurrection almost convinces one he was acquainted with them. There were various variants of after ceremonies which need not concern us here. The most important was the offering of sacrifices with the idea that the life

the human or animal entered into the dead god's body, or a priest took his place in the coffin and was resurrected. "Death as Osiris had known it, was henceforward desirable to gods and men; it opened to them the gates of a new existence and led to immortality. As the life of Osiris had been inefficient, so his death saved men from final annihilation. In this sense a "passion" of Osiris became a "redemption of gods and men" (A Moret). Just as the early portion of the mystery was a demonstration of the Egyptian Sacredotal theory of Good and Evil, the later section explained their basis of the immortality of the soul. Every dead person was supposed to pass through the same process. It explains the grains of wheat which are so often found with the mummies, the planting of trees on burial places, in memory of the mystic Acacia of Byblos. At every bloody mystery accomplished in any tomb or temple, on behalf of man and god, Osiris again undergoes his passion, death and rebirth. He is sacrificed on every altar."

Let me again quote from Plutarch before we leave the Osirian mystery: They say that Osiris is buried when they put the seed in the ground, that he is born again and comes back to the earth when the seeds begin to sprout; that is why Isis brings forth Horus the Child (Harpocrates) about the time of the winter solstice; after the spring equinox a festival is celebrated to commemorate the maternity of Isis."

Apuleius in his *Metamorphoses* gives some account of the mysteries of Isis as celebrated in his time. It is here he stops his narrative just as the most interesting part is about to commence, as he was an initiate himself and so bound to secrecy. From hints and phrases he uses, however, it is not difficult to reconstruct a large part of the ritual (*Metamorphoses* XI). The candidate rented a cell in the precincts of the temple. He was required to

"wait a time with patience." "The goddess would call him at the appointed time; in her hands are the keys of Hell and the way of salvation; the act of dedication was regarded as a voluntary death followed by a new birth and the entering upon a new life. Therefore, he must await the day ordained by the goddess." At length the night comes. The neophyte is warned. He pays his fees. The high priest becomes his god-father. The author then mentions the episodes of initiation, which are especially of interest to a member of the Ancient and Accepted Scottish Rite, but without giving us any details. They were: 1. Baptism (Immersion). 2. Death and Rebirth. 3. The descent into Hell (one cannot but recall the first epistle attributed to Peter III, v. 19. "By which also he went and preached unto the spirits in prison.") 4. Transfiguration into the Sun.

After the baptism the Osirian death was performed, then the rebirth began the first day of the aspirant's new life. He was dressed in a "shining" garment to represent the resurrected Osiris.

The "descent into Hell" probably represented the beautiful and solemn Egyptian judgment of the Dead, with which we are all familiar. Cicero who had been initiated into the Isiac mysteries thus expresses his opinion of them: "We at least possess reasons why we should live, and we are not only eager to live but we cherish a better hope in death."

We see much in what little we know respecting these mysteries which has been copied into certain sections of the Christian Church. Isis, "Star of the Sea" (so called from her marine journey to Byblos), is still worshipped.

In the second section of the third degree of the York Rite, a faithfulness unto death is portrayed suggestive almost of the Zerubabel story, followed by features obviously derived from the Osirian mysteries, but almost as far removed from the actual legend as the

Green Artisans "Pyramus and Thisbe" is from the finished drama. Of the Isiac legend in the rite it is unnecessary for me to speak, as what has been said will identify its occurrence to any Initiate. There may be some observers who see in this legend, as Cox has taken so much pains to prove in his "Mythology", nothing more than the death of nature at the winter's solstice, the rebirth with the coming on of spring.

I think most of us, however, will feel that the great cardinal Masonic tenet of the immortality of the soul was the one thing desired to impress the initiate, to teach him to overcome the fear of death and to rise into the higher mysteries, above terrestrial affairs. To conclude in the words of an Eleusinian Initiate: "Behold it is a fair mystery that comes unto us from the Blessed, for mortals death is no more an evil, but a bliss."

LESSON OF THE DEGREES.

The "higher degrees" are meant to assist the seeker after truth, not to find it for him, but to make its discovery easier.

All who have taken the higher degrees however, do not find truth. But if in his ignorance a man thinks that he is honored by being permitted to wear symbols whose meaning he does not understand, or even try to understand, if he takes pride in the reflection that he got his "honors" at a low price, so much per degree, and if the fact of his admission to the higher bodies makes him arrogant, or vain, or any less devoted to his lodge, then that man has not yet become a Master Mason.

This is not the fault of the higher degrees. The failure is in the character of the candidate. He has not yet learned to subdue his passions, nor set himself to improve in Masonry.

Let us hope that the sublime prin-

ciples of Freemasonry, the same yesterday and tomorrow, the same to the watcher of the desert and to the builders of the Panama Canal, the same in first as in the 33d degree, may in time pierce the armour of ignorance and self-conceit and wake up the living soul that lies slumbering there.

Yet. "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—J. Sinsheimer.

MADE MASONS IN ARMY.

Presidents James Monroe and Andrew Jackson were made Masons in the army of Washington, during the Revolutionary war, the former being at the time a lieutenant, while the latter was a private, each being under age. Monroe never took membership in a lodge under a Grand Lodge, while Jackson became a Grand Master.—Masonic Bulletin.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway st.; M. D. Alba, Sec., 2954 Lagura st. (Adv.)

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119 1/2 Spring st. . L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave. . Secretary, Frederick Stienhauer. . Bro. Styams is in attendance day and night at above address. (Adv.)

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OFFICIAL.

Sec. 65—No one shall be eligible to office in a Daughter Lodge unless he is a Mark Mason." This implies that he must be in possession of the Mark diploma. If any member is elected to an office and he has not received his Mark diploma, he cannot be installed until he does receive it and he cannot receive the installed degree. The Secretary has imperative orders to see to this.

Sec. 69—makes it emphatic. "No officer elect can act in his office until he has been regularly installed therein, nor in the case of the R. W. M. M. D., M. S., and Wardens, until they have received the installed degree and are registered as such and have the installed diploma."

As the time for holding the annual election of officers of the several Provincial Grand Lodges, it is well to bear in mind, that careful study of Secs. 32 to 49 inclusive, and thus to become familiar with the matters therein contained. It is well to look over the veld and choose from the very best members in the Province those who are not only eligible but those who will best fill the requirements of the offices. This is very important for the well being of the Order in general. We are informed that a number of the said Grand Lodges have not made their last annual report.

Sec. 68 provides, that Nomination of officers in Daughter Lodges shall take place on the first meeting in May and November. Officers shall be elected at the last meeting in these months and in-

stalled at the first meeting in June and December. Lodges meeting only once monthly may nominate and elect at the same meeting."

Lodge Deputies should carefully read Sec. 100 of the By-laws, at this time of the year more particularly paragraphs 7 and 9 of said section. Again, S. M. Deputies must not install the new officers unless the said officers are clear on the books of the Supreme Grand Lodge, and have their clearance cards for the past term.

REVIEW OF BOOKS.

(Reviewed by request of the editor of "Universal Freemason," by G. F. Buschmann, Senior Warden "Garribaldi Lodge No. 6.")

We are in receipt of a book, printed in Germany and entitled "Geluebde der Freimaurer" (Oath of Masons). It is very interesting and its object is to point a way for the removal of much prejudice against Freemasonry. The author, Robert Fisher, is to be congratulated for his masterly handling of the subject.

We also received a book, printed in Germany, written by Dr. L. Mueffelman, entitled "Italian Freemasonry and Their Activity for Participation of Italy in the war." This book blames the Masons of Italy for taking up the cause of their native country and accuses them to have helped to bring on Italy's entrance in the war. The author writes on pages 7: "We German Masons have always

been among the most faithful followers of our emperor," etc. Of course, there can be no objection to this, as every good Mason will always uphold the cause of the country to which he owes his allegiance. But if it is right for German Masons to do so, it cannot be wrong for Italian Masons to do the same. If the Masons of Italy are more enthusiastic than those of Germany in this respect, the cause for this may be found in the fact that the king of Italy is a Mason, while the emperor of Germany has never exhibited much love for Masonry. The author is a very capable writer and would render "Universal Freemasonry" a great service if he but devoted his ability into this channel. There should be no books published—at least not by Masons—which stir up bad feelings among Masons of different nations, there is no excuse for it. A Mason is a Mason—that's all! In the American Masonic Federation are members of every belligerent nation—yes, almost in every lodge belonging thereto—and they all work in full harmony for the furtherance of "Universal Freemasonry" and succeed. There is a feeling of brotherly love among them and "national lines" are unknown in their ranks. This is as it should be. How can Freemasonry fulfill its mission on this earth if it cannot unite all of their members into one universal brotherhood? Anything which may help to disunite them is unmasonic. A Mason is a brother in the craft, whether his cradle stood in England, France, Italy, Russia, Austria or he bear the label "Made in Germany."

LODGE VISITATIONS.

By the time this number is in the hands of the brotherhood the Grand Master will be in California on his annual visitation to the Lodges in that State, when he will also charter three

new lodges. In the latter part of the month he will visit the Lodges in the east, south and middle west, chartering new Lodges in each section that are now working under dispensation. A full report of these visitations will appear in the January issue.

THANKS.

Our thanks are due the illustrious Brother J. Junck, Grand Master of the Supreme Council and Grand Lodge for the Grand Duchy of Luxembourg, for fraternal communications; to Brothers Robert Fischer and Dr. Ludwig Muffelman of Berlin for pamphlets setting forth the ideas of our German BB. regarding the war in Europe, and for "Liborio Granone La Massoneria," sent us by the editor, Brother Vincenzo Sirchia, Girgenti. This latter is a most interesting work and, being in the Italian language, we recommend it to our BB. of that nationality. The price is only L.3.

We have also received through the courtesy of Brother Newton R. Parvin, Grand Secretary of the Grand Lodge of Iowa A. F. & A. M., the Proceedings of that Grand Lodge for 1915. The proceedings proper fill 451 pages and there are two appendices, one statistical, containing 100 pages, and one on Fraternal Correspondence, with 314 pages. This latter, edited by Brother Lewis Block, a P. G. M. of Iowa, is exceedingly interesting. Brother Block is much more liberal than the average local rite mason and we will take pleasure in future numbers in treating our readers to some of the gems from his report, but even Brother Block cannot divest himself entirely of the slough of localism, another case of the difficulty of the leopard in changing his spots.

The attention of Council Recorders is called to the fact that Council Dues are payable on or before the festival of St. Andrew, the 30th of November. Members of Universal Council "A" will send their dues direct to the Grand Commander's office.

Where Councils of Kadosh meet but once in each month in election and installation may be done at the same meeting in November, where Council meets twice in each month the election shall be held on the first meeting in November and the officers installed the second.

As the Grand Commander will be visiting the Lodges and Councils during the month of November, the Biennial meeting of the Supreme Council required by section 9, page 17, of the Supreme Council laws will be deferred until later, the date will be published and notices sent to Recorders of Councils later.

ORDER OF THE GARTER.

In presenting the lambskin many Masons confound the Order of the Star with that of the Garter, combining them, when as a matter of fact the Order of the Garter stands alone.

The Order of the Garter, which, according to the enthusiastic Selden, "exceeds in majesty, honour, and fame all chivalrous orders in the world," was founded by King Edward III in 1344.

The best authorities, however, think that it did not obtain recognized existence until the latter part of the reign of Henry VIII, when its statutes were formally promulgated and its members chosen.

The celestial patrons of the Order were originally the Holy Trinity, the Virgin Mary, St. Edward the Confessor, and St. George; but as the latter was estab-

lished as the tutelary saint of England, his name became more intimately associated with it than the others, and it is now very frequently called "The Order of St. George."

King Edward designed it as a means of drawing to his standard such gallant spirits as would be likely to assist him in prosecuting the claims of France, and so devised an imitation of the fabled Knights of King Arthur's Round Table.

Froissart and other authors of the period tell us that the monarch fixed the headquarters of the Order at Windsor, and at fixed stated intervals was accustomed to spread magnificent feasts accompanied by jousts, tournaments, and every variety of material exercise, fashionable in those days. Mirth, revelry, luxurious fare, military emulation, and the presence of fair women all combined to render the institution exceedingly attractive and it has maintained its strong hold upon the popular mind through the changes of intervening centuries.

The familiar story concerning the origin of the motto has been ridiculed by some antiquarians, but there is no good reason to doubt its truth, and it is safe to trust to tradition, which says that the Countess of Salisbury, while dancing with the king, dropped her garter, and the courtly Edward picked it up and fastened it around his own knee. Observing the jealous glances of the Queen, he removed the article and, handing it to the countess, exclaimed:—

"Honi soit qui mal y pense"—Evil to him who evil thinks."

No other narrative gives so satisfactory a reason for the curious decoration and equally curious motto.

The original number of the Knights of the Garter was twenty-five, the king himself being the twenty-sixth; and this is its present limit.

The insignia consists of a dark blue ribbon, edged with gold, with a buckle and pendant of the same material richly chased. The ribbon, having the motto inscribed thereon in golden letters, is worn on the left leg below the knee. The mantle is of blue velvet, lined with white taffeta, and having on the left breast an embroidered star. The hood and surcoat are of crimson velvet, lined with white taffeta, with a plume of white ostrich feathers, in the center of which is a tuft of black heron's feathers, the whole fastened by a band of diamonds.

The collar is of gold and made in twenty-six pieces, each in the shape of a garter. Suspended from this is "the George," being a figure of the Saint on horseback, engaged in a terrific combat with a dragon. "George" is attached to a dark blue ribbon worn over the left shoulder. The star is of silver, and eight-pointed, having in the center the cross of St. George encircled by the Garter.

The offices of the Order are a prelate, the Bishop of Winchester; a Chancellor, the Bishop of Oxford; a registrar, the Dean of Windsor, the garter, the king of arms, and the usher of the black rod.

The convocations are always held at Windsor, and in the chapel there are hung the armorial bearings of each Knight.—"Square and Compass."

"GOOD OLD DAD."

Just now take up newspapers,
And the columns you will greet;
In headlines large and poems,
About the Mothers sweet;
But you'll search and grow quite weary.
Eyes will be aching bad;
Ere you'll find in simple justice,
Praise for your "Good Old Dad."
And it isn't wilful in 'em
Who write of Mother dear;
That there's never notice taken,
Of her old man setting near;

They didn't mean to slight him.

But it looks a little sad—

Flowers, red and white, for Mother

Not a bloom for "Good Old Dad."

There's mothers and there's mothers,

Some dear, some not so true.

To this high and holy trust imposed.

Haughty and scornful, too:

But we sing of the dearest mother,

Faithful the long years through.

Who gave the best and did the most,

Her all—for me and you.

And not one line would I take from her

Could I write the soul-sweet song:

But if for father there's a word,

Mother wouldn't think it wrong.

The noble Sire! That manly Man!

I know 'twill make him glad;

If while you're praising Mother.

You'll speak of "Good Old Dad."

—T. STANLEY OADAMS.

La Crosse, Wis.

May 6, 1915

VISITORS.

While in every clime a Mason may find a home and in every land a brother, there is no part of the world where visitation is so general as in American lodges. Individual Masons, and often delegates from lodges, are received and entertained at banquets and invited to join in the work of conferring of degrees. This is quite foreign to lodges in other lands.

In this respect we might add that some of the examining committees seem to think it their business to endeavor to find out just how much the visiting brother knows of Masonry, rather than to simply satisfy themselves through proper tests that the visitor is a Master Mason worthy and entitled to visit. After the test oath is given, the brother should only be required to convince the examining committee that he is a Mason in good standing in the Fraternity, and this examination should never be weakened by undue partiality or delicacy.—Quarterly Bulletin.

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EDITORIAL

THE POPE ON MASONRY.

"We wish it to be your rule first of all
to tear away the mask of Freemasonry,
and let it be seen as it really is, and by
sermons and pastoral letters to instruct
the people as to the artifices used by so-
cieties of this kind in seducing and en-
ticing them into their ranks; and as to
the depravity of their opinions and the
wickedness of their acts.

"As our predecessors have many
times repeated, let no man think that
he may for any reason whatsoever join
th Masonic sect if he values his Catholic
name and his eternal salvation as he
ought to value them. Let no one be de-
ceived by a pretense of honesty. It may
seem to some that Freemasons demand
nothing that is openly contrary to re-
ligion and morality; but, as the whole
principle and object of the sect lies in
what is vicious and criminal to join with
these men or in any way to help them
cannot be lawful."—Encyclical Letters of
Pope Leo, XIII.

A LITTLE BRASS TAG.

By Sir Knight Edgar A. Guest of
Detroit Commandery, No. 1.

(German army officers have shipped
to Berlin thousands of little brass identi-
fication tags, taken from the uniforms of
their dead.—From dispatches.)

All that is left of her wonderful son
Is a little brass tag;
All of her baby that shouldered a gun
Is a little brass tag;
He that so proudly marched off in the
line,
Clear-eyed and smiling, and splendid and
fine,
Is home once again on the banks of the
Rhine,
Just a little brass tag.

He with the eyes that were kindly and
blue
Is a little brass tag;
He with the shoulder so square and so
true
Is a little brass tag;
He that stepped forward to follow the
flag,
To ride with a sabre or march with a
Krag,
You'll find now, with thousands, shipped
home in a bag,
Just a little brass tag.

Oh, mother, the boy you're hungry to see.
Is a little brass tag;

The end of your dreams of the man he
would be
Is a little brass tag;
Your beautiful visions of splendors have
fled,
Your wonderful man of tomorrow lies
dead;
He went as a soldier, but comes home
instead
Just a little brass tag.

NO TOOLS OF IRON.

Brother Alfred Gifford, in London Freemason.

In the Volume of the Sacred Law (1 Kings, vi.) we have the story of that Temple which stands central in Masonic ritual. The most significant feature about the building of that magnificent structure is stated in verse 17 of the chapter referred to—"And the house when it was in building, was built of stone made ready at the quarry, and there was neither hammer nor any tool of iron heard in the house while it was building." Modern research has thrown a flood of light upon this statement, bringing out in clear relief its really wonderful significance. Why was no "tool of iron" heard in the house? Not simply for the sake of reverent silence. Indeed, for quite other reasons. There was a deeper religious reason, the roots of which run back into the far-off days when worship was enshrouded in the mists of superstition. The simple fact is that iron was somehow held to be irreligious, or at least unsacred. Hence, if a consecrated stone (or person) were touched with it that stone (or person) became defiled. This is definitely stated in Exodus XX, 25—"If thou make me an altar, thou shalt not make it of hewn stones; for if thou lift up thy tool upon it thou hast polluted it."

The inquiry may reasonably be made: How was it that the use of iron tools in the quarries did not defile the stones? The reply is that the stones did not become sacred until they reached the holy hill. When they reached the "plot of ground that had been rendered sacred" they partook of that quality of sacredness. Then to have touched them with iron would have been to defile them.

Why? In general because ritual religion is a conservative force and pre-

serves old practices and ideas long after the rest of the community has dropped them. So it kept this idea of iron being an unsacred thing which dated back to the days when iron was a "new fangled" material, that is, to some distant Bronze Age or maybe Stone Age. Probably it went back to the Stone Age, for "knives of flint" were used for purposes of circumcision at least down to the Mosaic period.

Most interesting relics of this religious attitude to iron are given by modern anthropologists, such as Fraser, who, in his "Golden Boughs," has several references. For instance, one of the most enlightened and cultured Hindu Rajahs not long ago refused to have iron used in the construction of building in his domains because its use would bring smallpox and other curses. The negroes of the Gold Coast remove all iron or steel from their persons before they go to consult their gods.

In ancient Rome a holy priest might not be shaved with steel, but with a bronze razor; and in modern Corea kings were allowed to die when an operation would have saved because no iron was allowed to touch the sacred body of the king. In India today men carry a bit of iron as a charm to keep off evil spirits, and in the Balkans the idea that iron can wound a spirit still survives. Instance might be multiplied, but these will suffice to show that Masonry, by embedding in its ritual this apparently trivial fact has preserved an idea that links it with those who lived in the "early world's grey" morning. Those men of the Stone Age were superstitious; but were our father, and we shall not be contemptuous of them and their ideas because they walked in darkness and we have heard the word that brings light. We reverently preserve this ancient idea as a curious jewel whose antiquity gives it worth.

THE INEFFABLE NAME.

Some time ago there appeared in your columns a suggestive article under the above heading by R. Ex. Comp. Geo. Warvelle of Chicago; will you permit me to make a few comments upon it.

Bro. Warvelle wrote that "The meaning of the Name is involved in some obscurity * * * because it is not readily translatable into idiomatic English," and so he leaves with us a choice of several meanings, all of which, however, agree in trying to convey this idea the Ever Becoming Existence.

While this would be quite sufficient for anyone used to thinking on abstract terms or qualities, still for the enquiring Freemason, whose usual problems are almost entirely concrete, or what some are pleased to label "real things," this definition leaves much to be desired, as suggested, for example, by the question, how could such an idea command the reverence and humble-minded worship which is conveyed by the word "Ineffable," especially from a people of the type that the Israelites appear to have been, up to the time of the Exile at least, for it was previous to this event that the Jehovistic system came to its full force.

It is, perhaps, too much to expect that we should ever hang a "J" in the place of the "G," but to do so would be only consistent if we are to perpetuate the worship of the national Deity of one small division of the human family, even though He is now decked in a borrowed splendor as the Creator and Lord of the whole Universe.

For Jehovah was nothing more than that, and "I am that I am" is but a cloak to shield the Mystery of Life from being debased by those who see nothing

but physical aims and objects in all vital functions, who cannot sense those spiritual or super-physical analogies through which alone our various powers become embodied and effective.

Just why Jehovah should associate Himself with that class of activities which we realize more particularly through marriage and family life is, for us, an unanswerable question, but we know that He did; that a large family was considered a special sign of His favor, and that a "barren woman" came to be a synonym for a social outcast. And it is a significant witness to the quality of Israelitish ethics that their devotion to their own family ties was only matched by their callous brutality to the private intimacies of other peoples', yet both sets of actions sprang from the one religious source.

Briefly, then, the Ineffable Name behind the letters J. H. V. H., the Word of Power in the Hebrew religion, is built on two names signifying, ultimately, the two everpresent conditions of embodied life. Force and Matter, Spirit and Nature, Energizer and Receiver, for the ideas of the Fatherhood of God and the Brotherhood of Man can become possible and complete only by the Motherhood of God, too. Where else can the quality of Mother-love come from?

Hence it is that almost all classes of terrene life are bi-sexual; they reflect the inherent mode of life of THAT which brought them into being; without Father and Mother there could be no Son, no "Ever Becoming Existence"; and these three are the Holy Trinity of Three Persons and One God which, under so many names, forms the basis of practically the whole gamut of religion, from the Lingam and Yoni to the quiet shrine within the heart, to the (ekstasis) of the Saint and the Mystic.

Those who would like to follow up these tortuous trails for themselves cannot do better, if they have no knowledge of Hebrew, than study Gerald Massey's "Source of Measures," which is a great light in a dark place. But to those who have not the time for such a labor, I can heartily recommend Rev. C. H. Vail's "Ancient Mysteries and Modern Masonry," of which little book I know there are several copies in Toronto.—A. W. J. Haydon.

ANOTHER INSTANCE OF "A LITTLE KNOWLEDGE."

The following clipping from the Christian Science Monitor has gone the round of the Masonic press pretty thoroughly as there is hardly one of our exchanges that does not have it. That it should have appeared in the Christian Science Monitor and be untrue we can excuse, but that the editor of a Masonic journal should give it credence and pass it on as news is not so excusable, as, in fact, there are several Masonic jurisdictions in the world that are much smaller, as, for example, the Grand Duchy of Luxembourg with a Grand Lodge and one Daughter Lodge. And many other grand jurisdictions which were established before the District of Columbia was organized have not half the membership. It may be, however, that these smaller jurisdictions are not counted as being in the world or at least in the same world as the District of Columbia.

Smallest Jurisdiction in World.

"The Grand Lodge, Free and Accepted Masons, of the District of Columbia, of the United States, exercises authority over the smallest grand jurisdiction in the world. The six or seven square miles of the national capital constitute

the whole of its territory, and yet, within that territory reside a larger number of members of the Masonic fraternity than are to be found in any other place of similar size.

In this respect the District of Columbia Grand Lodge is unique. Under its control are 30 constituent lodges, and these 30 lodges have a total membership of 9924, according to the reports of a year ago, a number which has now grown to slightly more than 10,000. All this means that the national capital is the strongest Masonic city in the United States, relatively to population, and that means in the world, for in no other country has the fraternity grown to such size as here, and in no other are Masonic activities so widespread."—Christian Science Monitor.

THE NUMBER SEVEN.

The number seven is frequently used in the Bible. On the seventh day God ended his work, the 7th month Noah's ark touched the ground, and in 7 days a dove was sent out.

Abraham pleaded 7 times for Sodom. Jacob served 7 years for Rachael. mourned 7 days for Joseph and was pursued a 7 days' journey by Laban.

A plenty of 7 years and a famine of 7 years were foretold in Pharaoh's dream, by 7 fat and 7 lean beasts, and 7 ears full and 7 ears of blasted corn.

On the 7th day of the 7th month the children of Israel began a fast of 7 days and remained 7 days in tents. Every 7 years the land rested; every 7th year all bondsmen were free, and the law was read to the people.

In the destruction of Jericho, 7 priests bore 7 trumpets 7 days, one the 7th day they surrounded the walls 7 times and at the end of the 7th round the walls fell.

Solomon was 7 years building the temple and feasted 7 days at its dedication. In the tabernacle were 7 lamps, and the golden candlesticks had 7 branches.

Naaman washed 7 times in Jordan. Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement.

In the revelation we read of 7 churches, 7 candlesticks, 7 stars, 7 trumpets, 7 plagues, 7 thunders, 7 veils, 7 angels and a 7 headed monster.—Trestle Board.

THOUGHT THEY WERE MASONS.

Under the above caption there appeared an item in the "Daily Evening Record" of Stockton, Cal., of October 9, reporting an alleged attempt to establish a "clandestine" lodge of Masons in Stockton. The item contains even more than the usual amount of misinformation and displays more than the average amount of ignorance on matters Masonic than the usual items inspired by local Masons.

While it is not stated under what authority the lodge branded as "clandestine" professed to work—in fact, to be clandestine it would have to work without any authority, as does the Grand Lodge of local Masons in the State of California. We presume the reference is to a lodge being organized in the A. M. F. in that city. The item gravely gives its reasons why these BB. who "thought they were Masons" were not Masons, or at least were not "regular" Masons. Foremost of these is that the local Masons would not recognize them as such. Imagine a member of one Christian church denying that a member of another Christian church was a Christian at all, because he did not belong to his church. It is true there does exist one such so-called church that takes this stand, and in bigotry and intolerance Roman Catholicism and local Masonry march hand in hand. Another reason is that the brother organizing

this lodge claimed to have degrees higher in number than 33, the writer stating that 33 was the highest degree known in Masonry. Poor ignoramus, he has never heard of the Rites of Mizraim of 90 degrees, or the Rite of Memphis, 96 degrees, or the Early Grand Rite of 45 degrees. Yet why blame him when his ignorance is the result of the policy of the system to which he belongs, which, like the church whose government and methods they pattern after, discourages research. The less its members know the easier they are governed. The concluding sentence is the richest of all where it is stated, "The mere fact that the candidates have been solicited, Masons say, demonstrates that it is not true Masonry, as Masons are prohibited from soliciting for members." We wonder where the Masons who say this find their authority. Certainly not in the landmarks of Masonry, nor in the laws of the mother Grand Lodges of Britain, from whence all Masonry is derived, like so many other of the innovations foisted on Masonry, it is a product of the local American system and not even observed by the inventors, as if strictly observed by them whence the striving after large membership by the several lodges. Further, if carried to a logical conclusion, Masonry would be the most selfish of all institutions, and Masons the most selfish of men, it and they being in possession of something of inestimable value which they refuse to make known to those whom it would benefit, unless they, knowing nothing of it, should seek to share it. What nonsense. Without doubt these brothers of the A. M. F. in Stockton are perfectly justified in thinking that they are Masons. The doubt, and the only doubt is, whether their opponents are Masons, and if we judge by the scriptural standard of "By their fruits shall you know them." Then they are the ones who are not Masons, no matter what they think.

UNIVERSAL VS. MASONRY AS MADE IN AMERICA.

Amongst the many divergencies of "Masonry made in America" from Universal Masonry none is more striking than the method of dispensing Masonic relief. True Masonic charity is practically unknown among local rite Masons, as the aid they give the strange brother is not a gift to him, but a loan to his lodge and which his lodge is expected to repay the lodge advancing it. In the 1914 report of proceedings from the Grand Lodge of California Local Masons the Relief Board complains bitterly that some brother from Scotland had been relieved by the board and on the account being sent to the lodge in Scotland to which the brother belonged it had not been paid by them, the Scottish lodge considering that aid given a strange brother in America was Masonic charity, which a Scottish lodge would never even mention having given, much less ask for its return, but then they were not up in the peculiarities of Masonry made in America.

In striking contrast to the foregoing we quote from a letter published in the Library with the editor's comment there—"Quarterly Bulletin" of the Iowa Masonic on.

ALWAYS FAITHFUL.

The popular belief is that when a brother commences to take additional degrees in Masonry he loses interest in Blue Lodge Masonry. We admit to having entertained this idea ourselves; but on close observation we found out our error. Look about you in the lodge room for a season, and you will be surprised, if you entertain a similar idea, that a

large percentage of the regular attendants—the "old timers," "standbys"—have taken some of the higher degrees. This may not be so noticeable in some of the country lodges, isolated from other Masonic bodies, as in cities and densely populated sections giving a better opportunity for acquiring more Masonic light. The fact that a brother is seeking more light in Masonry is evidence that he is interested in its philosophy, and has sufficient enthusiasm to give it time and study. Nearly all the great Masonic lights—ritualists, philosophers, jurists and authors—are men who have taken some of the "higher degrees," and the majority of them have taken all obtainable, but remained active workers in symbolic Masonry to the end, giving it the profoundest thought and deepest study. "Higher" Masonry can never be a rival of symbolic Masonry in the mind of the man who sought its portals with a sincere desire to learn to subdue his passions and improve himself in Masonry, as he openly declared his intentions.—The Texas Freemason.

A SCOTCHMAN'S PRAYER.

The following prayer is alleged to have been rendered by a Scotch minister in the Kirk at Caledon, Ontario:

"O Lord, we approach this morn' in the attitude o' prayer, and likewise o' complaint. When we cam' to this land o' Canada we expectit tae find a lan' flowin' wi' milk an' honey, but instead o' that we found a lan' peopled wi' ungodly Irish. O Lord, in Thy great mercy drive them tae the uttermost pairts o' Canada; make them hewers o' wood and drawers o' water; gie them nae places as magistrates, policemen or rulers amang Thy people;

but if Ye hae any favors tae bestow, or any guid lan' ta gie awa', gie it tae Thine own, Thy peculiar people, the Scotch. Mak' them a' members o' parliament, an' magistrates, an' rulers among Thy people. But, as for thae ungodly Irish, tak' them by the heels, an' shake them over the mooth o' hell, but dinna let them fa' in, an' the glory shall be Thine. Amen."

The following clipping is given for what it is worth. I cannot say how the truth may be. But I tell it you as 'twas told to me.

WORTHY AND WELL QUALIFIED.

Arvana Lodge No. 87, of Seattle, Wash., has a custom well worth considering by the Craft at large, its intent being to discover, as far as possible, the internal qualifications of candidates for the Degrees. Also it serves to induce in the mind of an applicant a sense of the seriousness of the step he is about to take, and to obliterate every vestige of the absurd idea that Masonry is a "goat-riding fraternity." After a man has petitioned for the Degrees of the lodge, the Secretary sends him the Preliminary Statement, reproduced below for his consideration. His first knowledge of its existence is when he receives it in the mail, and naturally it arouses some thought. If he applies, as occasionally one does, for assistance in formulating his reply; he is told that none can be given; that it is for him to study and make his own reply, whatever that may be. After the reply is received, the petition is presented to the lodge and follows the usual course. In no case is the statement sent to any man prior to his petitioning the podge, as that would be regarded as an improper use of it. The statement here follows:

PRELIMINARY STATEMENT.

You have expressed a wish to become a Freemason. Before going further we deem it essential to meet you with candor and courteously request your careful consideration of this Preliminary Statement and certain questions concerning yourself.

Masonry is a universal system of morality to which all good men subscribe. Its teachings are based upon belief in the existence of God, the immortality of the soul and the brotherhood of man. While acknowledging with deep reverence the eternal and all-powerful Creator, it places no restrictions upon a man's religious or political opinions, striving to unite all men as brothers and to free them from darkness and error. Indeed, its moral and philosophic instructions are drawn from Truth itself and harmonize with the highest and best that are to be found in every religion which makes for the enlightenment of mankind.

The realization of your desire to become a part of this Fraternity will depend upon the judgment of the members as to whether you are suitable material for the Order and whether the Order is suitable for you. It will, therefore, be their duty—in case your petition is presented to the lodge—to institute diligent inquiries about you; after which a vote by ballot will be taken, wherein a single negative will preclude your admission. Examine yourself, therefore, and see whether you can answer the expectations of the Order; and above all, endeavor to settle clearly and honestly in your own mind the motives which lead you to seek our society. The following will serve to facilitate this self-examination and to guard both you and ourselves against mistakes:

1. Do you expect by becoming a member to obtain any outward advantage relative to your position as a citizen and as an individual? If so, you will be disappointed.

2. Would your present convictions prevent you from disregarding distinctions which society has made between individuals, as to their station, wealth, religious opinions, politics, etc? If so, relinquish the idea of becoming a Freemason, as no notice is taken of these discriminations in our meetings.

3. If, however, you believe that we advocate a civil relation that is chimerical or a liberty and equality neither good nor practical, then you should consider your resolution to join us, because with such views you would not suit our Order.

4. Curiosity, ambition for honors and desire to enlarge the circle of your social acquaintance, are not suitable motives for seeking admission into Freemasonry.

5. To those who voluntarily knock at its doors and whose character, motives and daily lives are in harmony with its high ideals, the Temples of the Order are open. To preserve and perpetuate its teachings, every initiate is required to make vows of the most inviolable secrecy as to its rites and ceremonies. These obligations in no wise conflict with the duties he owes to God, humanity, the country of which he is a citizen, the community in which he lives, or himself.

6. Since the Masonic Order, as has already been said, consists of men of all classes and circumstances, you might perhaps find someone among us with whom you have been or are at variance. Therefore, determine to your own satisfaction, whether you will be strong and charitable enough to acknowledge such a man as your brother.

7. Our membership is attended with some necessary expense, which we require to be promptly and punctually paid, that our good works may not suffer for want thereof. The amount you can readily ascertain (by reference to our By-laws, and you will give this due attention.

We trust you will consider these statements in the same spirit of honesty and friendship in which they have been presented. It is of the utmost importance to you as well as to the Fraternity that the motives and ideals governing your daily life be in substantial accord therewith. A frank and voluntary expression of your views, together with any explanations you may wish to make regarding these or other matters, is desired and will receive careful sincere and conscientious attention.

Kindly return this paper with your communication to the secretary of the lodge on or before _____ to receive the degrees of Masonry and become a member of this lodge by initiation, in accordance with your petition. As soon as the exact date has been set for conferring the first or Entered Apprentice degree, you will be informed. Meanwhile, you may reflect with much profit upon the step you are about to take, and the motives which prompt you to seek admission into an institution inspired by the pure principles of Truth and Benevolence, the ceremonies and allegories of which are intended as useful Moral lessons, illustrative of Light and Truth to the mind of him who seeks to enter—lessons to be cherished among life's fondest memories.—The Builder.

GERMANS SEVER RELATIONS WITH ITALIAN MASONS

BERLIN, via London—The German grand lodge of Free Masons today adopted the declaration:

"In view of the action of the Italian Free Masons, who, inspired by French sympathizers, took part in the political struggle leading to the war and thereby violated the cardinal principle of Free Masonry expressly forbidding such methods, the German grand lodge hereby severs all former relations with Italian and French Free Masonry.

"Toward Free Masons in other lands the grand lodge reaffirms the decision adopted at an earlier date that all relations of various grand lodges be suspended from the outbreak of hostilities.

Another Letter From the Philippines.

A short time ago we came into possession of a letter from the Secretary of Perla del Oriente Lodge No. 1034, A. F. & A. M., on the rolls of the Grand Lodge of Scotland, said Pearl of the Orient Lodge being situated at Manila, Philippine Islands, and said letter being written to a gentleman in Wisconsin, whose brother is ill in the Philippines. Among other things, the Secretary of said lodge states: "I am sorry to say that our Brother — is not in very good health, though his condition is not hopeless. He is at present in a hospital at Bagio, Mountain Province, the best place in these islands for tuberculosis patients. He was at first in a hospital here at Manila, but the doctors recommended that he be removed to Bagio about three months ago. It seems to be that he is now getting better. I herewith inclose copy of his last letter to us for your in-

formation. You may be sure that our brother is well cared for and WILL NOT BE ABANDONED. As he is entirely without any finances, this lodge pays all his hospital expenses and also gives his family, which consists of wife and six children, a monthly allowance of \$75.00."

We are publishing the above extract to acquaint the brethren at home of the way foreign bodies look after members of the fraternity, even though said members are foreigners to those bestowing the kindness and consideration. When we stop to consider that this lodge in the Philippines is paying out \$75.00 per month to one family, besides paying the doctor and hospital bills, it seems somewhat extraordinary and reminds us that at home we should ever be mindful of those needy around us and contribute to their support as liberally as possible.

It might interest the brethren to know that the Secretary of above lodge is a Filipino."

On two points in the above we would like to comment. One is that the lodge Pearl of the Orient is of the Scottish Constitution, and we are willing to wager anything aye, even to be classed as a local rite Mason that it will not follow the example of the California and other local jurisdictions by holding the sick brother's lodge responsible for the expense incurred. The other point is that the Secretary of the lodge is a Filipino, who would not be received into an American local rite lodge. All of which shows that there are some who will act the Samaritan's part, who even after the Priest and the Levite have passed by on the other side, are willing to assist, though the one assisted be neither of their kindred or nation. Of such are Masons made.

MASONRY AND PATRIOTISM.

Much is being said in these days of stress and trouble about patriotism, and much maukish sentiment is being written and talked about it, both by true men and hyphenated ones, and some Masons in the warring countries—and, indeed, some at home—seek to inject Masonry into the quarrel. This we consider to be altogether wrong, while a true Mason cannot help being a lover of his country, whether native or adopted. To quote from the Entered Apprentice Charge, "As a citizen of the world I am to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of the state that may for the time become the place of your residence or afford you its protection." The same charge enjoins many other great principles also and we believe that a good patriot can be a good Mason, and a good Mason be a good patriot, without mixing them so that there will be difficulty in separate identification. For example, many things might be laudable and exemplary when performed in our capacity as a citizen that would not be so if done in our Masonic capacity. As the former we should bend every energy to support our country cause, our country, always right we trust, but our country, right or wrong. As the latter we have no country. To us the Mason of the country at war with our country is not the less our brother and nothing should be allowed to loosen or sever the sacred tie of brotherhood. In the world we cannot help but be of the world. In the sacred precincts of the tiled lodge

we are purged of the world and its quarrels. It is true all do not look alike on this subject. Of such we would say the fault is not in Masonry. It is they who are not Masons; they have never been duly and truly prepared and that, most of all, where they should have been first prepared.

We dislike to be all the time crying "wolf" when there is no wolf, as it may be considered pleasurable to us, but unnecessary and at times alarming, and should the wolfish enemy really appear the proper and timely protection may not be forthcoming. But we are daily and almost momentarily menaced with the assaults of our untiring and persistent enemy, the local Masons. We have been called upon from time to time to pay out large sums of money to meet them in and out of courts, and for this reason we have been compelled to call upon the brethren of the various lodges for help in the nature of maintaining a "defense" fund to meet these requirements.

In the early part of our history we were called upon to define our position and standing in the Masonic world, and it did seem that we were flooding the country with our literature. Every honest and fair-minded man, be he Mason or Profane, could have become convinced of our regularity, and our identity should have been established beyond cavil, but for all this we are constantly called upon to show the Missourian, either in his native state or the place of his habitation. This magazine is in the eighth year of its publication and is steadily proclaiming our authority and establishing our claims to recognition, and yet we are compelled to present our claim to recognition in every state in the union wherever we do business.

We may announce once and for all that we are here in the United States firmly established for the purpose of promulgating the everlasting principles of UNIVERSAL MASONRY, and we ask that all Masonic bodies sit up and take notice. They may oppose our labors, and persecute us to the fullest in the states where political corruption sways the government, as it has done in Missouri, but they will find that we are here to stay. They will find later that Tertillian truthfully remarked, that "The blood of the martyrs is the seed of the church." Our cause is just, our reform is sadly needed, and we will still press on to the goal of Universal Masonry.

MASONIC ROLL OF HONOR.

Under the above heading together with the motto, "Faithful to our God, our Country and our Laws," the Freemason's Chronicle, of London, prints weekly "the names of those Brethren of all ranks in the Craft who have laid down their lives in the service of their country during the war."

We feel it can be no violation of Masonic neutrality to refer to the significant fact that in this "Roll of Honor" we find emphatic testimony that Freemasonry is indeed a Brotherhood in which "a man's a man for a' that."

The list is properly headed by the name of the aged freemason who spent the last days of his long, long life in active service and died on the field:

"Brother Field Marshal Earl Roberts, K. G., K. P., P. C., G. C. B., O. M., G. C. S. I., G. C. I. E., V. C., etc. Past Senior Grand Warden. Died in France."

A long list of honorable titles, including the Victoria Cross, and all nobly

earned and worthily worn by the veteran soldier.

But the true Masonic significance—a striking tribute to our Masonic Fraternity—is afforded in the fact that that famous and exalted name is followed by others such as the following:

"Brother Color-Sergeant H. R. Aitchison, London Scottish. A member of the London Scottish Rifles Lodge No. 2310, London. Killed in action."

"Brother Reuben George Barnard, Ship's Steward. A member of the United Service Lodge No. 3124, Sheerness. Lost on the 'Hogue.'"

"Prother Private T. F. Howarth. A member of the Sutherland Lodge of Unity No. 460, Newcastle-under-Lyme. Killed in action."

"Brother W. H. Wreford, Private 2d Rifle Brigade. Junior Warden of the Barnet Lodge No. 2509, New Barnet. Died of wounds received in action in France, May, 1915."

"Brother Lieutenant Colonel Alexander Fraser, commanding 4th batt. Queens Own Cameronian Highlanders. Master of the St. John Lodge No. 6, Inverness and Provincial Grand Treasurer of Inverness-shire. Killed in action at Festubert, 18th May, 1915."

So goes the long list, too long to print, but throughout "Brother" the Earl and Field Marshal, "Brother" the Colonel, "Brother" the Sergeant and "Brother" the Private, stand together on the level of fraternity as they stood in their Masonic Lodges and as they stood in devotion to the Masonic principle of loyalty to country.

And over all—Private, Field Marshal, Colonel and Sergeant, we sorrowfully, yet very proudly, exclaim, "Alas, my Brother!"

What is thee great object of Scottish Rite Freemasonry?

No truer words have been spoken by any man than those of Richter, "A man must either have great men or great objects before him, otherwise he degenerates," and they apply as forcibly to a collection of men. Our Institution is such a collection and it would be interesting to study out and answer the question which heads this paragraph. It will be of no use to get off into the usual platitudes of "spreading the cement of brotherly love," etc. It must include some active, practical object, and be one which recommends itself to members and commands their loyalty and earnest attention. The mention of it must bring the red blood of achievement to the cheeks in a proud blush and it must be a tangible thing, as a great man would be. Have we such great objects, such battle cries, such incentives to labor unselfishly? Or are we degenerating, and are the silly things done in the name of Masonry evidences of the lack of such great objects and of such degeneration? No more important study can be made than that which will answer our question in some way as it would be answered if made in the interest of a great business institution, that is free from mere sentiment and platitudinarian verbiage. We can have no great man, therefore we must have some great object. What is it?

—Duluth Masonic Calendar.

To our Shame.

The Committee on Correspondence of South Carolina Grand Lodge frankly admits "it has been the practice of South Carolina Grand Lodge in the past to recognize only English-speaking Grand Lodges." This, the Masonic Home Journal says, is Masonry like it

is practiced by most American Grand Lodges, to our shame be it said.—Ex.

WANTED—A friend who will recognize me when I am compelled to wear patched pants; who will take my hand when I am sliding down hill instead of giving me a kick to hasten my descent; who will lend me a dollar without two dollars security; who will come to me when I am sick; who will pull off his coat with the odds of two to one against me; who will talk of me back as he does before my face; such a man is wanted by tens of thousands of human beings throughout the world.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway st.; M. D. Alba, Sec., 2954 Lagura st. (Adv.)

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119 1/2 So. Spring st. L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave. Secretary, Frederick Stienhauer. Bro. Styams is in attendance day and night at above address. (Adv.)

THE UNIVERSAL FREEMASON

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December 1915

No. 6

OFFICIAL.

The Ill. Frater Eli Gordon, 33, 90, 95, E. C., of Golden Gate Council of Kadosh, San Francisco, has been decorated with the Lybie Chain.

We are more than pleased to again welcome the associated editor, Bro. R. S. Spencer, to the tripod. He has had a serious time of it for the past two months, but we are more than pleased to report his continued improvement, and look for his speedy and full restoration to health.

We welcome to our city, as a new resident, Bro. Max M. Yontob, late of San Francisco, and a worthy member of Golden Star Lodge of that city. While we are safe in saying that Golden Star will late to lose so good a member, Garibaldi Lodge will open its doors wide to his application for membership.

At high twelve Nov. 20th, Prest. Thomson took his departure for New York, and a great number of the cities of the east, on his annual visit to the Lodges in that part of the U. S. We wish him a pleasant journey, a happy reception, and a safe return, to all of which we think we can guarantee his happiness.

Attention is called at this time to the request entered upon some of the semi-annual return blanks, for sums to meet the requirements of bonding the Secretary and Treasurer of each Lodge. This request is entitled to some consideration. In the early history of our organization

there arose on several occasions a necessity for placing these officers under bonds. When the law was first promulgated, these officers were bonded to the several Lodges. As time progressed, and Lodges grew in number as well as in numerical strength, this requirement became an important one. Some Lodges grew careless, and in some instances indifferent and serious losses were entailed on Lodges. Upon examination it was learned that these officers were under bonds personally, and in many cases these officers were changed on account of removals, deaths, and other causes, and in consequence the bonding of the officers was impracticable and inoperative. The executive committee took the matter up and made arrangements with a bonding company, to bond the Secretary and Treasurer of each Lodge, not the men but the officers for one year, the bonds covering all liabilities to the Lodges and to the Federation. These bonds are renewed each year, and as the Federation has been paying these charges from year to year, it has been deemed wise and proper for the Lodges to contribute their portion of this expense fund. Each Lodge has been assessed \$5.00 to meet this expense. Some have paid the annual assessment, while others are still owing and it is to this fact that attention is drawn. There is no fund in the Supreme Lodge from which this can be drawn, except as one is created and maintained in this way, and therefore the advisability of each Lodge doing its part is manifest.

The following from the "Masonic Sun," for October, we deem very appropriate to the foregoing.

Bonding of Lodge Officers.

The bonding of Lodge Officers is said to be an innovation and is not in accordance with the old methods of the Craft. It must be remembered that personal bonds today are not acceptable in business concerns, and should not be in Masonic bodies. It is no reflection on the integrity of a Mason to bond him.

A brother in one of our contemporaries says: "A Lodge officer, is nothing more than an ordinary human being, made of common clay like every one else, with this difference, he has taken and assumed certain obligations, which only emphasize the obligations he owes to mankind in general as a MATN. It is true that many times these additional obligations will keep him from going wrong. But, just the same, we might as well allow for human fallibilities when the welfare of many innocent persons are concerned. While the tangible value of a bond lies in the check received from the Bonding Company after showing cause, there is a moral value that cannot be reckoned in dollars and cents. Men who would go wrong ordinarily are often deterred from criminal action when reflecting upon the absolute certainty of prosecution should the case go out of the hands of their employers into those of a cold-hearted and unsympathetic Bonding Company. Therefore, I say, lay aside sentimental considerations in matter of Lodge finance, and use business judgment."

In the early organization we made a number of mistakes, especially of a financial nature, and today we find ourselves in daily obsevrance of our folly. In the first place, we had translated, and bound in cloth a great number of Italian rituals. We have advertised them from time to time, but have received no response. These rituals cost us a large sum of money, and take up room in the office. The price was \$2.50 each. We are willing to receive offers for these in large or small quantities, at a greatly reduced price. Make us an offer.

We had bound a large number of the early volumes of the magazines and advertised them for sale. They are Vols. 1 and 2; 3 and 4; and 5 and 6. We would like to get these into the hands of the reading BB. We will let these go at a bargain.

We have a very large stock of Montors, which should be in the possession of the Lodges and not on our shelves.

We have also a large stock of "Why I Am a Scottish Rite Freemason." These are offered at 50 cents a dozen. They were gotten out especially for the organizers, in whose hands they should now be.

Our blank diplomas (parchment), are all manufactured in Scotland, and we are having a hard time, since the war commenced, in keeping up our supply. We mention this so if any delay is experienced in filling orders it may be attributed to this cause. Nearly all the parchment used in Europe is manufactured in Germany, and none now is being exported from that country. Up to the present time we have not been inconvenienced, and do not expect to be, unless something happens of a nature entirely unexpected.

THE GRAND MASTER'S VISIT TO THE LODGES IN CALIFORNIA.

Leaving the offices on the morning of November the 2nd, I arrived in Sacramento on the afternoon of the 4th, where I was met by M. W. BB. W. C. Cavit, Provincial Grand Master for California, C. S. Perry, Junior Warden, in the Supreme Lodge and A. E. Lucas, Deputy Grand Organizer, who assisted me in the ceremonies held later in the evening.

An Encampment of Knight Templars was opened when Frater J. Hudson was dubbed a Knight of that Illustrious Order and instructions given the Frater in the work of the superior degrees.

At 8 p. m. Rising Star Lodge working under dispensation was opened by the Deputy Grand Organizer, its routine busi-

ness transacted and closed without date, and immediately after Rising Star Lodge No. 84 in the American Masonic Federation was opened in full and ample form by the Grand Master, the officers were installed according to the ancient customs of the Craft, W. M. Bro. Perry acting as Grand Marshal. At the conclusion of the ceremonies the visiting BB. were the guests of Rising Star Lodge at a banquet, at which the usual Masonic toasts and speeches were given and a general good time had.

Leaving Saramento next morning for San Francisco I attended a joint meeting of the chartered lodges in that city held under the auspices of Gliden Thistle Lodge. Many matters of importance to the local lodges of our Rite, and to the Craft generally, were discussed and an excellent spirit prevailed with a decidedly optimistic feeling regarding future progress.

On the evening of Friday, the 25th, Laurel Lodge, working under dispensation, was closed without date and opened as Laurel Lodge No. 85 in the American Masonic Federation and the officers duly installed in ancient form, the installed degree being conferred on the Masters of the lodge, Bro. McCallum, E. M., G. M. Deputy in Golden Star Lodge, acting as Grand Master. The banquet usual to such occasions was held before the lodge was barred, the visitors being the guests of the lodge under dispensation.

On Saturday evening, the 26th, I met with the Fraters of Golden Gate Council of Kadosh, the Ill. Fr. Eli Gordon, 32, C., presiding. A report of the condition of the council was given which showed a decided improvement numerically and financially over the preceding year. Instruction was given in the several degrees of the Lodge of Perfection, Council of Princes of Jerusalem, Chapter of the Rose Cross and Kadosh. The Council closed after a pleasant and instructive session after which the Fraters spent a short time in social intercourse.

On the 27th, at 1 p. m., Rizal Lodge, working under dispensation, was closed without date, and Rizal Lodge No. 86 in the American Masonic Federation opened and its officers installed with all the ancient ceremonies of the Craft, Bro. C. S. Perry, S. J. W., acting as Grand Marshal. After the lodge was closed the R. W. M. Bro. Losada entertained the BB. of the lodge and the visiting BB. to a banquet.

On the evening of the 27th I met with a joint meeting of the lodges in the northern part of the State of California under the auspices of the Provincial Grand Lodge. The lodges were well represented and many matters of importance to the welfare and upbuilding of the Order and of Universal Masonry considered. A spirit of perfect harmony prevailed and among other measures adopted was the organizing of an advisory committee consisting of the R. W. Masters of the several lodges under the presidency of Bro. Eli Gordon, whose duties would be to assist the organizing department in spreading a knowledge of Universal Masonry throughout the state.

On the 28th I visited with Glenlivet Lodge, Vallejo, and found the BB. all firm in the faith and in belief of a great future for our Order.

On the 9th, accompanied by the Provincial Grand Master and a deputation of the BB. of the San Francisco Lodges I visited Harmony Lodge of San Jose. The title of this lodge is peculiarly appropriate, as everything there was pleasant and harmonious. The lodge was in good condition, the brethren were earnest and enthusiastic and a great future is assured the lodge.

The 10th and 11th I spent with the lodges in Los Angeles. There also I found the BB. enthused with the spirit of universality and doing as well as the times would allow. The lodges are housed in good and appropriate quarters which, having been secured at reasonable terms, has enabled them to keep their treasury in good condition.

On the whole my visit to the lodges in the State of California was a pleasant and profitable one. The year now near gone has seen three new lodges chartered in the state and three new dispensations granted for others which I am confident will be ready to charter early in the coming year. Thus California promises fair to continue in the future as she has in the past, to be the banner state in the A. M. F.

CHRONOLOGY OF AMERICAN GRAND LODGES.

It may be of interest at this time to show how our Grand Lodges have been established in the several states:

Pennsylvania, 1732.
 North Carolina, 1771.
 Virginia, 1778.
 New York, 1781.
 Maryland, 1783.
 Connecticut, 1784.
 New Jersey, 1786.
 Georgia, 1786.
 South Carolina, 1787; again in 1817.
 New Hampshire, 1789.
 Rhode Island, 1791.
 Massachusetts, 1792. Two Grand Lodges before this date were then united.
 Vermont, 1794.
 Kentucky, 1800. The first west of the mountains.
 Delaware, 1806.
 Ohio, 1808.
 District of Columbia, 1810.
 Louisiana, 1812.
 Tennessee, 1813.
 Indiana, 1818.
 Mississippi, 1818.
 Maine, 1820.
 Michigan, 1821.
 Alabama, 1821.
 Missouri, 1821.
 Illinois, 1822, and again in 1840. Was closed many years by anti-Masonic excitement.
 Arizona, 1822.
 Florida, 1830.

Texas, 1837.
 Arkansas, 1838.
 Wisconsin, 1843.
 Iowa, 1844.
 California, 1850.
 Oregon, 1851.
 Minnesota, 1853.
 Kansas, 1856.
 Nebraska, 1857.
 Washington, 1858.
 Colorado, 1861.
 Nevada, 1865.
 Montana, 1866.
 Idaho, 1867.
 Utah, 1872.
 Oklahoma, 1874 (then Indian Territory).
 Wyoming, 1874.
 South Dakota (before division), 1875.
 New Mexico, 1877.
 North Dakota, 1879.

A CURIOUS ADVENTURE.

A contributor to an English Masonic publication writes that at the Library at Edinburgh he came upon the annexed paragraph in the Edinburgh Courant, of 2nd December, 1772:

"A few nights ago a regular Lodge of Free Masons was held at the Star in Watergate Street, in the city of Chester, when a woman who lodged in the house, concealed herself in a press in the Lodge room in order to satisfy a painful curiosity she had a long time imbibed of discovering the reason of their secret meetings; but the ever wary and careful fraternity making a timely and secret discovery of the place of her concealment, assembled themselves within her hearing, and after repeating the punishment which they always inflict on every person whom they detect prying into their secrets, opened the press and took her out, almost dead with apprehension of what she was to suffer, which had such an effect on the humanity of the Brethren then present, that they unanimously

agreed to dismiss her, without doing her any other injury than that of a severe reprimand for her folly."

I have now communicated with Masons at Chester, and it is found that the old Lodge held at the "Star" was the chief Lodge in the Chester Division of The Worshipful Society of Free Masons, Rough Masons, etc. The Operative Free Masons have certain officers known as "Searchers," and their duty is to search the Lodge room, and also all other rooms which are either under, over, or adjoining the Lodge room, and the tradition is, that the woman was discovered by the Searchers before the Operative Lodge was opened."

BROTHERLY UNITY.

"How blessed is it for brethren to dwell together in unity."

Every one must acquiesce in the psalmist's outburst of kindred feeling called unity a well of goodness and of pleasure. They who camp about and draw up the waters of its love are strong and happy. They easily accomplish their purposes, standing shoulder to shoulder, each one doing his share, in his place, and making the burdens of all light. Such work is good. And such work is pleasant: pleasant because in every worthy work it is a joy to every worthy man to feel he has a part, and where good will is the lubricant all the machinery of family or any other corporate life moves without friction. Criticizing and fault-finding, which are the rust and canker of life, are kept worn off by the happy activity of work that smoothly runs in love. No wonder that the psalmist compares it to such precious things as the oil of consecration that sets men apart as prophets, priests and kings among their fellows, and as the dew that gives its bright refreshments to the grass.—Rev. Samuel Finsworth.

PATRONIZE A BROTHER.

Why shouldn't you walk a block out of your way to patronize a Mason in business, his prices and goods being equal in every respect to his competitor's, whose place happens to be handier? There's a whole lot of "tommy-rot" about using an organization for business purposes. A man who joins an order for business purposes is entitled to a rebuke, and he usually gets it. But after he is in the order, and he has established his right to our good will personally, is there any reason why you should not patronize him because he is in? That's where the "tommy-rot" feature comes to the front.—Square and Compass.

'Tis easy enough to be pleasant
When life flows by like a song;
But the man worth while
Is the man with a smile
When everything goes dead wrong."

THE WAY.

The writer of the following has given the proper rendition of the 13th Chapter of Paul's first epistle to the Corinthians, as contained in the King James translation of the New Testament. In that edition the word charity is used, but the original Greek text uses the word Love. However, be it as it may, either word may be made to apply, but we prefer the word Love, as it has a more logical effect. In the third verse, which commences, "And though I bestow all my goods to feed the poor—and have not Charity it profiteth me nothing."

"I go on to show you a way beyond all comparison the best. If I speak in the 'tongues' of men—aye, and of angels, too—but am without love, I have become mere echoing brass, or a clanging cymbal! Even if I have the 'prophetic' gift and know all secret truths and possess all knowledge, or even if I have such

perfect faith as to be able to move mountains, but without Love, I am nothing! If I give all I possess to feed the hungry, and even if (to say what is boastful) I sacrifice my body, but am without Love, I am none the better! Love is long suffering and kind. Love is never envious, never boastful, never conceited, never behaves unbecomingly. She is not self seeking, not easily provoked, nor does she reckon up her wrongs. She has no sympathy with deceit, but has full sympathy with truth. She is proof against all things, always trustful, always hopeful, always patient. Love never dies. Are there 'prophetic' gifts?—they will be cast aside. Are there 'tongues'?—they will cease. Is there knowledge?—it will be cast aside. Our knowledge is incomplete, but as soon as perfection has come, what is incomplete will be cast aside. When I was a child, I talked like a child, reasoned as a child; now that I am a man, I have cast childish ways aside. As yet we see things dimly, reflected in a mirror, but then—face to face! As yet my knowledge is incomplete, but then it will be as full as God's knowledge of me is now. So then, Faith, Hope, and Love last on—only these three—and of them the greatest is Love."—Kansas City Freemason.

Modern Knights Templar were declared military in character in 1881 by Grand Master Dean. Uniforms, drill and tactics were unknown in Knights Templar bodies in the United States prior to 1881. At the Grand Encampment in 1856 there was not a single Knight in uniform. Up to that time the Templar regalia consisted of a black apron, black collar and small dagger suspended.

A real Mason is a man that is clean inside and out; who neither looks up to the rich, nor down at the poor; who can lose without squealing, and who can win without bragging; who is considerate of women and children and old people;

"BE AMERICAN OR EMIGRATE."

Speaking of immigrants, Vice-President Thomas R. Marshall recently said: "I believe in inviting the foreigners of all nations to come to the United States, but when they do come here they must assimilate. If a man cannot concentrate on the needs of the United States and take his mind off the country from which he came, that man should go back immediately."

A WORKER.

Jubal sang of the wrath of God,
And the curse of thistle and thorn;
But Tubal got him a pointed rod
And scabbled the earth corn.
Jubal sang of the golden years,
When wars and wounds shall cease;
But Tubal fashioned his hand-fung spears,
And showed his neighbors peace.
Jubal sang of the new-found sea,
And the shores its waves divided;
But Tubal hollowed a fallen log
And passed to the other side.
Jubal sang of the cliffs that bar,
And the peaks that none may crown;
But Tubal clambered by jut and scar
And there he builded a town.

—Kipling.

FREEMASONRY AT THE FRONT.

Here is a true Masonic story of the trenches, vouched for by a friend. During a recent engagement a Canadian officer took a German prisoner, and found that his captive, like himself, was a Mason.

Later on the Canadian was wounded in a battle with overwhelming odds, and was himself made a prisoner by the German Mason who had meanwhile been released with other Germans. So grateful was the ex-prisoner for the kindness shown him by the Canadian that he arranged for him to be imprisoned in a Masonic Lodge in Germany, with every possible alleviation of his lot.—Daily Mirror.

THE PALACE.

When I was a King and a Mason—
 A Master proven and skilled—
 I cleared me ground for a Palace
 Such as a King should build.
 I decreed and dug down to my levels;
 Presently, under the silt,
 I came on the wreck of a Palace,
 Such as a King had built.

There was no worth in the fashion—
 There was no wit in the plan;
 Hither, and thither, aimless,
 The ruined footings ran.
 Masonry, brute, mishandled,
 But carven on every stone,
 "After me cometh a Builder;
 Tell him I, too, have known."

Swift to my use in my trenches,
 Where my well-planned groundworks
 grew,
 I tumbled my quoins and his ashlars,
 And cut and rest them anew.
 Lime I milled of his marbles;
 Burned it, slacked it, and spread;
 Taking and leaving at pleasure
 The gifts of the humble dead.

Yet I despised not nor glorified;
 Yet, as we wrenched them apart,
 I read in the razed foundation
 The heart of that builder's heart.
 As he had risen and pleaded,
 So did I understand
 The form of the dream he had followed
 In the face of the thing he had planned.

When I was a King and a Mason,
 In the open noon of my pride,
 They sent me a Word from the Dark-
 ness—
 They whispered and called me aside.
 They said, "The end is forbidden."
 They said, "Thy use is fulfilled.
 Thy Palace shall stand as that other's—
 The spoil of a King who shall build."

I called my men from my trenches,
 My quarries, my wharves, and my
 sheers;
 All I had wrought I abandoned
 To the faith of the faithless years.

Only I cut on the timber—
 Only I carved on the stone;
 After me cometh a Builder;
 Tell him I, too, have known!
 --Collected Verse of Rudyard Kipling.

TOLERATION.

"What matters it what faith or creed
 My brother holds,
 If it to him through thought or deed
 The truth unfolds?
 What matters it what name he bears,
 If on Life's way of pain and cares
 He bears the sign?
 For his own soul must learn the right,
 And his own eyes must see the light—
 Not mine, nor thine.

"The same sun shines on all men's ways,
 And chooses none.
 How should I think he spreads his rays
 On mine alone?
 The life eternal dwells in all
 The germs of power;
 How shall I then pronounce his doom
 When in my brother's heart may bloom
 The holy flower?"

—Lirary Bulletin (Iowa).

"I AM A MASON."

"I am a Mason," said a high-up mem-
 ber.

"What makes you a Mason?" asked a
 humble brother.

"Why, I have taken all the degrees I
 know of," said the high-up.

"How may I know you to be a Mason?"
 said the humbler brother.

"By my \$32.00 charm," was the honest
 answer.—Exchange.

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EDITORIAL.

Before another number of the "Universal Freemason" reaches our readers the morning of another year will have dawned, the eighth in the history of the American Federation. Looking back over these eight years and considering the progress that the universal masonic principle has made, we cannot but feel greatly encouraged; especially when we consider that the progress made has been achieved struggling against opposition that seemed high insurmountable, and persecution hardly second to the religious persecutions of the middle ages. The truth of the Biblical saying that a man's worst enemies are those of his own household, has been proven to us time and again. When those who have knelt at the same altar and taken the same vows that we have, who profess, who claim also to bear the name of "Freemason," have maligned us, have invoked the aid of the legislatures and courts to hinder us, who have even descended to the use of the boycott and have hired professional perjurers to bear false witness against us we cannot but bear testimony to the enduring power of truth against falsehood and error.

The year that has passed has seen us establish lodges in four new States. Ten new lodges have been chartered and dispensations have been granted to nine others, and better than all, a project has been started aiming at the establishment of a world-wide federation of Universal Masons in which ALL who believe and practice true masonry bounded by neither nationality, race or creed, will be gathered, and all others falsely laying claim to the sacred name of MASON shall be cut off as foul excrescences. More of this project will be spoken later. Enough for the present to say that it has been launched and has the adhesion of several Grand Masonic Powers, and without being unduly optimistic, we believe the time is reasonably near when none will be considered Freemasons who are not UNIVERSAL FREEMASONS. So mote it be.

TWO RICHMONDS IN THE FIELD.

In numerous items appearing in the public press during the month of October the public was informed that George Fleming Moore was the Sovereign Grand Commander of Scottish Rite Masons in the Southern Jurisdiction of the U. S. A. But in another news item, also of the month of October, the public is also informed that one W. M. Bayliss of Washington, D. C., was re-elected Sovereign Grand Commander at the 108th session of the Supreme Council of the Scottish Rite for the United States of America. One who is not in the know is tempted to ask which of these Sovereigns is the sovereignest? That the one who claims jurisdiction over the whole U. S. A. should be the superior is reasonable, but then the other claims to be the Mother Council, this somewhat obscures things, and the added fact that both claim to be SCOTTISH while neither had ever anything to do with Scotland or Scottish Masonry muddles it more. As a conundrum, we give it up.

WHY THE "MOTHER COUNCIL."

We have been asked to tell what is the "Mother Council" of the Ancient and Accepted Scottish Rite, and why it is called the "Mother Council?" The Mother Council of the Scottish Rite, meaning the Rite of Masonry practiced in Scotland, is the Grand Council of Rites of Scotland. But as that ancient body never used the title, the mother council meant must be the governing body of the Rite established in Charleston, S. C., in 1801. The title as applied to it is self-conferred. It is true one Masonic author, Kloss, calls it the "Mother of all the Bastard Children of Freemasonry," and he is the only Masonic authority not of its own ranks who concedes to it maternity of any kind.

THE IDEAL MASON AS A CITIZEN BUILDER.

Considering the elevated opinion of Masonry among those not connected with his fraternity and realizing that this glorious and ancient institution has fallen to a very low level, due to the commercialism brought into by those called "Yorks," I took it upon myself to write upon the above topic with the aim of putting back Masonry where it belongs, and to impress upon our A. A. S. R. brethren that a real Mason should be.

In this short paper I am going to try to cover as much ground as I can, for my subject is a very great one, regarding which much can be said. To many, especially the "Locals," my remarks may appear to be those of a dreamer; and I must plead guilty to the charge of having dreams. I am a dreamer, and I like to close my eyes, and look forward to the time when Masonry will come to its own in this country, and that time will be in the nearest future, as we advance ourselves in the eyes of the public as real builders of useful and good members of the community; a time when peace and harmony will prevail at least among Masons, and that Masonic brethren will

not fight each other. For example, a York Rite brother entered the Primary fight for the office of Alderman. To my surprise those that fought him most were his York Rite brethren. I would not mention this fact if the fight was a just one; there was a candidate on the one hand who was a York Rite Mason, a lawyer, highly cultured individual, whereas on the other a profane and one who cannot be compared with him in education and character. Another illustration is the case with one of our ex-Governors. The chief individual who carried on the fight against him was his York Rite brother, who did not rest till the finish. (I will write about this case at some future time.)

I believe that the Masonic Temple should be a school for its visitors. This country, like every other country, needs citizens in the real sense and meaning of this word, and no one set of men, not even excepting the school and college instructors has a greater opportunity to improve the standard than the Masonic leaders. It is our privilege to come in contact with a large portion of the population; with employers as well as employees, and we should make use of the opportunity to accomplish the above mentioned and very much to be desired result. With the steady decline of the close intimacy between the various churches and the people at large we must step into the resulting breach and add one more duty to the many that the Mason is already obligated. We must accept this additional burden cheerfully because it is for our good as well as for the good of the public. To make people happier, more contented and more humane. A war has broken out; its ravages are being felt all over the world. Is it necessary? Will it make people any better or happier? Millions of families are ruined, put to destruction. Where is the teaching of Masonry? Masons from different countries and different climes are butchering each other. If Masonic principles would have been more understood and

Masonic light more distributed, such political catastrophies would have been prevented. For after all we are all human beings, whether we come from Germany or France, from Italy or Hungary, America or Japan. The teaching of true Masonry is to abolish the distinction of race, creed or color.

Despite the fact that at our celebrations we are told by our leaders and others who seek our favors what a wonderful organization we have, and how proud we should feel, being counted one of its members. I believe the great majority of us, A. A. S. R., and surely a small number of Yorks at least, do not believe all the praise flung at us and which the assembled multitudes applaud while throwing out their chests—I mean the locals—for the oratorical medals to be pinned thereon. In fact I believe the Yorks realize that after all is said and done their Masonic organization is not what it is cracked up to be. I think we are gradually opening their eyes. Questions are really put before the master why should we not recognize a Mason under the Grand Orient of France, or Spain or Italy? Are we not of one Masonic family? The master, put in a dilemma, knows not what to answer. Poor soul! A pity! "I will write to the Grand Secretary and find out," says he. Of course, it is either not written or response never made. But questions are asked, brethren are waking up. Who is responsible for this?

We must realize that in building up good citizens here in America we are confronted by a very complicated problem. To mould citizens of the highest type we have those of several generations, native born, those of the first generation native born and our foreign immigrants. Here again are several elements of different characteristics which have to be woven into good citizens for our mutual advantage. Again we must not lose sight of the fact that we have among us rich and poor. That one is rich does not

necessarily mean that he is the best citizen, nor the poor the worst. Although we employ our best efforts to get the best material for our fraternity, we cannot deny that we find both educated and non-educated amongst us; that we also find the easy-going and very hard to please fellows.

How can we make this conglomeration of people of different characteristics, manner and culture improve their ideas and standard of citizenship, and lead them to understand that they need this improvement. We are all prone to see the faults of the other fellow and be most generous in our desire to correct them. How can we make them believe that voting on election day is not the only duty a citizen has to perform? How can we make our brethren realize that it is their daily actions week in and week out that stamp them as good citizens? That the words and actions of private life in the home is as important as the words and deeds in the lodge room? That they must be good sons, brothers, husbands and fathers? That lacking these qualities brings disgrace upon the fraternity of which they are members? An organization like a nation when it loses its respect for the ideals of the home cannot advance, but must retrograde. Among our requirements for membership candidates must possess all these qualifications before becoming a member. I ask you, do our York Rite brethren live up to it? I know individuals high up in Masonry, even Shriners, wearing their emblem on their lapels, who are the biggest scoundrels, low lifes and what not. Of course these fellows paid well for these degrees. We must not be like certain preachers who say, don't do as I do, but do as I tell you to do. Preaching does the most good when backed by actual practice.

One of the main things undermining our advancement toward a better citizenship is class distinction and national pride. We must make our brethren realize that while we are all Americans, at

the same time the idea of America for Americans must be eradicated from our minds. That while we are hosts we should treat our foreign brethren like guests, teach them our *Modus Vivendi* and make good American citizens out of them. Our lodge should be a melting pot, we should all act like brothers no matter where we come from, or what a bank book we possess. At our meetings we should discuss questions of general welfare, always having in mind our most important teaching, do unto others as you would others do unto you. I would even suggest the topic of the best way to bring up our children. For they will have to take our places after we are gone, and in order to have future citizens to be able to undertake the burden of the state, we must see that the coming generation should be healthy, morally and physically. I am fully convinced that if our glorious institution would work as I have suggested, together with our noble obligation such as taking care of the sick, of the poor and of the dead, the existence of our fraternity would be justified in the full sense of the word, and the ideal Mason will surely be a good citizen builder.

DR. J. H. FRIEDMAN,

Past Grand Master, A. M. F. for New York, 33°, 90°, 95° A. S. S. R.

THE MYSTIC ART.

The world may rail at Masonry,
And scoff at Square and Line,
We'll follow with complacency
The Master's great Design.

A King can make a gartered Knight,
And leeches away another;
But he, with all his skill and might,
Can never make a brother.

This power alone, thou Mystic Art,
Free Masonry, is thine;
The power to tame the savage heart
With brother-love divine.
—Bulwer Lytton.

ENTERED APPRENTICE.

The Scripture Reading.

Behold, how good and pleasant it is for Brethren to dwell together in unity. It is like the precious ointment on the head, that ran down the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.—Psalm CXXXIII:1-3.

The scripture reading in the three degrees of Free Masonry are so often not understood, often not heard and very often so poorly recited or read, that they are entirely lost upon the candidate. Why those particular selections are read at this particular time and why read at all is an unsolved problem to many Masons. It is even possible that some think that these readings are inserted to give the Master something to do and to have something going on during the perambulations.

The three degrees teach separate and distinct truths; each peculiar to itself. The degree of Entered Apprentice teaches pure morality; the degree of Fellow Craft inculcates the necessity of knowledge; the Master's degree teaches immortality; it is the spiritual degree. It necessarily follows that the ceremonies of each degree must tend to make plain and enforce the lessons intended to be conveyed. These scriptural readings stand at the very entrance to greed and impress the candidate with the importance of the lesson. This reading is not an idle ceremony to be given perfunctory, illiterally or irreverently. The manner of its delivery is a good gauge of quality of the Master.

The Scripture Reading of the degree of Entered Apprentice is both in invocation and a benediction, beautiful in language, graphic in metaphor and lofty in ideals. In metric form it reads:
Behold, how good and pleasant it is
For Brethren to dwell together in unity.
It is like the precious oil upon the head,

That ran down upon the beard,
 Even Aaron's beard;
 That came down upon the skirts of his
 parments.
 Like the dew of Hermon
 That cometh down upon the mountains
 of Zion;
 For there Jehovah commanded the blessing,
 Even life for evermore.

This Psalm has been called "The Excellency of Brotherly Unity," and its meaning is not difficult to understand. The first sentence is an exclamation, not of surprise but an exclamation of joyous exultation. The imperative verb, "Behold," is a demand to look, to see: "How good and pleasant it is for brethren to dwell together in unity." A unity of mutual assistance, of harmony, of forbearance, of brotherly love and good will. That unity of which St. Paul speaks: "Be of one mind, live in peace; and the God of love and peace shall be with you."

The second sentence is a beautiful metaphor, in which this unity is likened to "the precious oil upon the head, that ran down upon the beard, even Aaron's beard." The precious oil referred to is that of Ex. 30:25: "And thou shalt make an oil of holy ointment, an ointment compounded after the art of the perfumer; it shall be the holy anointing oil." This oil was made by direct command of the Lord and was to consist of three principal spices, of myrrh, sweet cinnamon, sweet calamus, with asasia, and olive oil. With this oil Moses was commanded to anoint "The tent of the meeting, the Ark of the Testimony, the tables and the vessels thereof, the Altar of incense, and the Altar of Burnt Offering." "And thou shalt anoint Aaron and his sons and sanctify them." The beard among the Hebrews, as well as among other ancient nations, was considered a badge of honor; the more luxuriant the beard the greater the honor of the man. In this reading the heavy and long beard of Aaron is mentioned as coming down upon the skirts (collar) of his garments.

This unity is, therefore, considered as holy and sacred. It is compared to the holy anointing oil by which the tent, the altars and the vessels used in worship were anointed and sanctified; like the holy anointing oil by which Aaron, honored by God, physically and spiritually, was set apart to the exalted position of the High Priesthood.

Not only is this unity among the brethren holy and sacred, but the second metaphor compares it to the Dew of Hermon that cometh down upon the mountains of Zion.

The symbolism of the dew is one of a refreshing and a blessing. Palestine has its rainy season and its season of drought; for a period after the spring rains ceases and before the fall rains begin, the dew is very abundant and heavy, thereby providing a refreshing blessing to man, beast and vegetation.

Mt. Hermon is the highest mountain peak in Palestine and is situated east of the River Jordan. Frequent allusion is made to this mountain in the Bible as in Deut. 4:48. "Even unto Mount Zion, which is Hermon." The figure of speech in comparing the Church or the people of God to a mountain is equally frequent, implying stability, power and greatness.

The dew of Hermon is referred to as of special refreshing power, this is only possible from the fact that Mt. Hermon is covered with perpetual snows, giving life to all streams that flow from or by its base. It also makes possible the physical phenomenon of dew which is a condensation of the moisture of the atmosphere, furnished by the eternal snows. Even today the natives of Palestine point with pleasure to Mt. Hermon, the mountain of blessing, to the stranger as he enters the land.

Where brotherly love rules, there peace will abide; where peace, harmony and love prevail, there God promises, "Even life forever more."—Wm. F. Kuhn in Kansas City Free Mason.

WHAT MASONRY IS.

An article remarkable for its simple statement of Masonic philosophy recently appeared in the Transactions of the Masters' and the Past Masters' Lodge at Christchurch, New Zealand. It was addressed to a young man contemplating joining the Craft, who asked for advice from the able writer, and reads as follows:

Freemasonry, viewed universally, is one united brotherhood, with one and the same objects. There is a difference in Lodges, even in Lodges in one town, and a greater difference in places farther apart. For instance, in Scotland they have less restrictions than here, and on the Continent, especially in Scandinavia, they are much more exclusive. London alone has some hundreds of Lodges, where men of similar social status, trade, or profession congregate together. Hence we have a Lodge, perhaps, where all are army men, or naval men, or university men, or professional men; others with members who may be bank clerks, seafaring men, etc.

The principles of Freemasonry are the same throughout; but you will see at once, while social class and distinction is held secondary to the common tenet of brotherly love and equality, yet social status must necessarily be upheld. Many of the swell London Lodges, for instance, are most exclusive, some being confined principally to the heads of aristocracy. Others meet with heavy expenditure, and have very heavy annual subscriptions. As Lodges they are exclusive, but not any higher in Masonic rank.

Now, as to the principles of Freemasonry. Freemasonry is a system which might be described as a practical Christianity, but not a professed Christianity. Its keynote is to uphold the Brotherhood of Man, to reverence a First Cause, under whatever name we may choose to express the Supreme Deity. Hence it is open to men of all creeds or castes. "Charity" is

its foundation stone. None are expected to seek it under any other motive than that of being a willing helper to one's fellow man, and also as one wishful to maintain good order and true civilization. Hence you will see that to be a Freemason, and to follow its teachings and precepts, one must live a highly refined and proper life. That is the ideal of Freemasonry; but Freemasons are but human, like all mankind.

The gist of Freemasonry might be exposed briefly as follows:

Assume that a society of men are anxious to put their lives to the utmost use, viewed philosophically, and to this end they seek divine guidance. They seek to emulate Wisdom. Nature is regarded as the expressed Word of God, while the written Word is "The Volume of the Sacred Law" (in our creed, the Bible). Ancient history of civilization teaches us that Solomon, king of Israel, was regarded as the Wisest Man. Hence, in the search for Wisdom, Freemasons look on their sitting Master for the time being as the representative of King Solomon.

Then they must seek to understand in what particular characteristic Solomon expressed Divine Wisdom, as apart from his general character. This, they agreed, was in "Building the Temple"; in other words, the best of everything that man could gain or create, wealth and riches—and the highest craftsmanship and skilled labor was focused in one common effort, and offered as a Temple to the heart's felt appreciation of God, and used as the place of public worship.

Thus Freemasonry has Solomon and the Temple for emulation. They then seek to do the same thing theoretically. They build a temple of morals, each tool having a moral import, and the whole process of practical Masonry being understood by hidden meanings and symbols. A Freemason starts from darkness (or ignorance) to seek light (or knowledge). He lays down his life's actions as an architect lays down his plans.

He builds his character as a builder builds his material work, starting with his foundation stone, which means Charity, and finally makes of himself, in his grandest and sustained life's effort, a fitting Temple to the glory of the Great Architect—the Grand Geometrician—his Divine Creator.

It is a system of pure philosophy, and if taken in any other sense will only bring dissatisfaction. Those who join Freemasonry with an eye mainly for what it may bring them, or how promote their own worldly advantage, generally end in disappointment. The idea is never use or abuse it, and thus it will never use or abuse you. Masonry must first begin in a man's heart, with an earnest feeling to help others.—Tyler-Keystone.

GRAND MISSION OF MASONRY.

The Masonic institution is no artificial idol of a departed age, no ineffectual bauble born in superstitious darkness and religious dismay, no pretentious relic of despair born in the captivity and dragged forth from the ruins of the dark ages. Writing in this vein, L. E. Thomas, P. G. M., of Louisiana, continues: "No, it is the happy reverse of all this. It is the embodiment of all that would be perfect in the spirit and aspirations of man. It is an institution whose duty it is to stoop to the unfortunate, to hear their cry and to help them, to rescue and relieve. Majestic from its mercy, venerable from its antiquity, uplifted without pride, and lovely even in its frown. It is a kingly figure, compact and grand, and fronts with face of welcome a weary world, and in answer to the universal cry for help it extends its 'Lion grip' that shall prevail.

"The first grand mission of this institution of ours is to teach men to so live that they may become living stones, fit for that spiritual building, that house not made with hands, eternal in the heavens."

"Symbolically, it takes the Temple of Solomon for its type, and you may know, my brothers, in the construction of that edifice, that was a marvel of the age, there was only allowed to go into it for completion, good work, true work, and square work; that every stone was marked, squared and numbered, so that it was put together without the necessity of any tool of iron, and was the work of the Grand Architect of the Universe, rather than the result of human skill or ingenuity.

"And so Masonry teaches us spiritually that each one of us should become good work, true work and square work, to go into the completion of that temple above wherein our Heavenly Father presides; and just as the Shekinah shone with resplendent splendor, and the glory of the Lord filled the house at its dedication, so should his spirit fill our hearts and lives.

"Another mission of Masonry is the education of the masses of the people of this country. She stands for free schools and public education. We do not believe that error can long triumph when an enlightened conscience is left free to combat it. Masonry has flourished when nations prospered and when the mind was left free.

"In all countries where learning and freedom have arisen superior to intolerance and fanaticism, our order has been supported by the wise and patronized by the great. Liberty, equality and fraternity are written upon the forefront of our every temple.—Masonic Chronicle.

WHEN UNIVERSALITY IS A MYTH.

Because of the ruling of a Grand High Priest, the Toronto Freemason asserts that if Canadian Chapters are not permitted to exemplify a degree when visiting across the border it will mean that the universality of Freemasonry is a myth; that international visiting is contrary to Canadian Capitular procedure and Canadians debarred from fraternizing with the American companions.

AN INTERPRETATION OF ECCLESIASTES XII.

(By Brother Edgar Hazard Tobey, Chaplain Hesperia Lodge No. 411.)

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw night when thou shalt say, I have no pleasure in them."

How strongly this appeals to the young brethren. We older ones can testify that as we grew to manhood, and assumed the responsibilities of married life, the building of a home, and the raising of children, we became so absorbed in that as to cause us to neglect the reading of that Great Light in Masonry, and to drift away from both family and church worship, and at last to lose interest in sacred things.

"While the Sun or the Light or the Moon or the Stars be not darkened." Our mentality gets worn, our perception short-sighted, and our intellect dimmed, till we cannot appreciate the beauty of God's word nor the justice of His commands, nor the preciousness of His merciful promises.

"Nor the clouds return after the rain." Despondency, "the blues," loss of faith, in spite of the fact that His "Showers of Blessing" have been so plentiful and refreshing.

"In the day when the keepers of the house (our hands and arms) shall tremble, and the strong men (our limbs and knees) shall bow themselves, and the grinders (our teeth) shall cease because they are few, and those that look out of the windows (our eyes) be darkened, and the doors (our lips) shall be shut in the street when the sound of the grinding is low." How plainly does this describe a man of seventy or of eighty. Watch him try to work or write or feed himself with those palsied fingers; see him tottering along assisted by a cane, his knees bent, his step uncertain. Note

those tightly compressed lips while he slowly mumbles his food.

"And he shall rise up at the voice of the bird and all the daughters of music shall be brought low." One morning last summer about 4:30 or 5:00 I walked the streets of South Haven while the steamers were unloading, and can truly say that I saw dozens of old men and women out that early sweeping the porch, mowing the lawn, sprinkling the garden. Up with the birds, "couldn't sleep after sunrise."

And don't you remember how old Deacon Smith used to sing in the church choir when he was young? Fine voice he had then, but now! Truly pitiful to hear him try to "sing the old songs he sung long years ago."

"Also when they shall be afraid of that which is high and fear shall be in the way." Brother, can you and I climb those oak trees and saw off the dead branches as we used to do? No, we are afraid. Do we dare attempt some difficult task in business as we once did? No, fear deters us. We think we might fail.

"And the almond tree (our silvery hair) shall flourish, and the grasshopper shall be a burden." How the little troubles of daily life do annoy Grandpa. It is pitiful the way he worries about things. And desire shall fail. Not only the sexual desire (which the Psalmist meant), but all desire to visit, ride, tramp, attend church, concert, theater, opera, all those enjoyments which once we took part in gladly, we now care nothing for. The slippers, smoking jacket and easy chair by the fire-side are what we now enjoy.

"Because man goeth to his long home, and the mourners go about the street." Daily we see a funeral procession slowly winding its way through the quiet village street, to the silent cemetery. Constant reminder of "our own approaching and inevitable destiny."

"Or ever the silver cord be loosed." In ancient times a sharp pointed heavy sword was held by a slender thread of

silver over the head of some courtier or statesman who (unknown to himself) was doomed to death, and when he was seated, perhaps at a banquet table, that thread was clipped and the sword swiftly descended, piercing the brain of the unsuspecting victim. Just as suddenly we may, any one of us, be called from earth's brilliant scene.

"Or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern." Common accidents in those days typical of the tragic, fatal accidents so frequent in this rushing, driving age, which may any time take you or me away from business, home and family. (Be ye also ready, for in such a day and hour as ye know not, the son of man cometh.") "Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it." Amen. "So mote it be."

Brethren, one and all, young and old, remember now your Creator, and live the life than an upright man and Mason should live, and be assured that your disembodied spirit will go to the loving, merciful God who gave it to you when the breath of life was breathed into your nostrils at birth.—Palestine Bulletin.

VERY APPROPRIATE.

The following appears on a tombstone in a small village in Devonshire, England. It was said to have been written by an old lady just before she died with the request that it be written on the stone covering her grave.

"Here lies an old woman who always was tired,

She lived in a house where help was not hired.

Her last words on earth were: 'Dear friends, I am going

Where cooking ain't done, nor washing nor sewing.

So everything there is exact to my wishes,

For where they don't eat there's no wash-

ing of dishes.

I am going where anthems will always be ringing,

But, having no voice, I'll get out of the singing.

Don't mourn for me now, don't mourn for me ever,

For I'm going to do nothing for ever and ever."

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway st.; M. D. Alba, Sec., 2954 Lagura st. (Adv.)

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119 1/2 So. Spring st. L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave., Secretary, Frederick Stienhauer. Brn. Stjams is in attendance day and night at above address. (Adv.)

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496. (Adv.)

THE UNIVERSAL FREEMASON

Volume 8

February 1916

No. 8

OFFICIAL.

Bro. W. H. Smith, of St. Clair Lodge, Chicago, has been given the Honorary Grade of Excellent Master for services rendered the Branches of Alpha Lodge in Chicago.

On the 13th day of January, 1916, the following BB. were installed to office in Kilmarnock Lodge No. 57, at Astoria, Oregon:

Bro. H. M. Lorntsen, R. W. M.
Bro. John Junttonen, W. M. D.
Bro. Gustaf Fisher, W. M. S.
Bro. Walter Kallunki, W. S. W.
Bro. Matt. Tolonen, W. J. W.
Bro. John Nordstrom, Secretary.
Bro. W. C. A. Pohl, Treasurer.
Bro. Thomas Mokka, S. Deacon.
Bro. Chas. Parvinen, J. Deacon.
Bro. August Nikka, S. Steward. z
Bro. John Niemila, J. Steward.
Bro. Erick Oja.
Bro. Tobias Gunnari, Inner Guard.
Bro. Nils Stenman, Tiler.

THE ANCIENT AND ACCEPTED SCOT- TISH RITE OF FREEMASONRY.

With a Brief History of the Southern Jurisdiction, Known as the "Charleston" (1902) Body.

A few days ago we received the following letter from a much esteemed subscriber in Portland, Ore., and, as the information is too important to make it a private communication, we quote at length from an early volume of the "Universal Freemason," wherein appears an epitome of the subject matter. The article appeared in the May number, and was continued in several subsequent issues. —(Ed.)

Portland, Ore., Jan. 11, 1916.

Dear Bro. Spence:—I have been taking the "Universal Freemason" for the past three years, and have enjoyed your writings very much. One thing I wish you would give us, in the near future, is a complete history of the Southern Jurisdiction that started at Charleston, S. C., and I am sure the BB. here in Portland would enjoy it, and I would like if you would make a specialty of this matter." A Charter Member of Robert Bruce Lodge No. 47.

In the spring of 1911, a similar request was made of the "American Freemason," a journal published at Storm Lake, Iowa. The editor answered the questions, in a perfunctory manner, and as we deemed the matter an important one, we took it up and answered the questions, as fully as our space would permit. The following are the questions, verbatim et literatim.

"To the Editor of the 'American Freemason':

"Several Master Masons in good standing are investigating the history of Scottish Rite Masonry, with the view of taking the degrees, if permitted, and we find considerable variation in the information furnished. Such being the fact, we take the liberty of asking you, through the pages of your journal, to give us such light as you think will aid us in reaching a correct conclusion.

In brief, our questions are as follows:

1. When, whence and by whom was the Ancient and Accepted Scottish Rite of Freemasonry brought to America?

2. How many degrees did the Rite consist of at the time of its introduction?

3. By what Constitution was it governed?

4. When, where, by whom, and under what authority was the Rite organized in the United States?

5. Was Frederick the Great, King of Prussia, a Scottish Rite Mason?

6. Who was the Count de Grasse Tilley, and what did he have to do with Scottish Rite Masonry?

7. Why do we have two Supreme Councils in the United States—a Northern and a Southern Jurisdiction?

8. When, where, by whom, and under what authority were these two Councils organized?

Answers to the above questions will be appreciated by subscribers who are seekers after truth.

Relative to the above inquiries the editor will state that he is not a Scottish Rite Mason, and that he possesses only such information as any disinterested brother is liable to learn. But the subject is one which has caused and is causing considerable controversy; and our desire is to enlighten an all important question, if the material can be secured. The following answers have been furnished us by a member of the Rite, and represent, as we understand, the claims of the Northern and Southern Jurisdictions:

1. The Rite now known as the Ancient and Accepted Scottish Rite was brought to the West Indies by Stephen Morin, who was commissioned in Paris, in 1761, to propagate it in America.

2. At that date (1761) the Rite was known as the Rite of Perfection, and consisted of twenty-five degrees.

3. By the Constitution of 1762, adopted at Bordeaux, France, and sent to Stephen Morin for his guidance.

4. A Lodge of Perfection, 14th degree, was organized at Albany, N. Y., in 1757, by Henry A. Francken, a deputy appointed by Stephen Morin.

5. The Rite of Perfection, 25 degrees, was increased to 33 degrees by adding eight new degrees, in 1786. This was done by Frederick the Great, King of Prussia, as Chief, and a Constitution for

the government of Supreme Councils was promulgated by that monarch the same year, therefore he must have been a Scottish Rite Mason.

6. The Count de Grasse Tilley had been an engineer in the service of the United States; was a member of Masonic bodies in Charleston, South Carolina, organized a Supreme Council for the French West India islands in 1802, the Supreme Council of France in 1804, and Supreme Councils in other countries.

7. Because the Constitution promulgated by Frederick the Great in 1786, allowed two Supreme Councils in the United States, that is the French version which was used by the Northern and Southern Jurisdictions until 1859. In that year the Southern Jurisdiction adopted a Latin version of the same Constitution.

8. The Supreme Council for the Southern Jurisdiction of the United States was organized in Charleston, S. C., May 31, 1801, as a Supreme Council for the United States. It is called the "Mother Supreme Council of the World," and it is said that from it all other regular Supreme Councils emanated. The Count de Grasse Tilley is thought to have secured a copy of the Frederick Constitutions, and to have been the organizer of the first Supreme Council. In 1813, the Charleston Supreme Council for the United States, organized a supreme Council for the Northern Jurisdiction, furnishing rituals, constitution, and all necessary instruction, and changed its own name to that of the Southern Jurisdiction, thus providing the two Supreme Councils authorized by the Constitution.

These answers have been abbreviated, but they cover substantially all the information given. If there are others who can furnish additional information, corroborating, correcting or disproving these statements, we shall be pleased to publish it.

* * *

The foregoing is copied from "The

American Freemason," and with all deference to the learning and Masonic erudition of Bro. Morcombe, I will undertake the task of answering the questions in seriatim, as I understand them, for the benefit of the readers of this journal, and Masonic B.B. and students generally. I expect to quote largely from historical writings of men of undoubted, and undisputed worth, who have undertaken to preserve Masonic facts of history and obliterate all fiction, that generations yet unborn, may know of the truth and follow it into the realms of perpetual light. It will not be my object to open up a controversial subject but to present the "Naked truth" as it presents itself to me in the light of history. I expect to meet the Masonic gladiators and measure swords with them. Men who have for many years fostered and encouraged the fallacious doctrine of "The Grand constitutions of 1762 and 1786," and the very questionable authority of Stephen Morin, John Mitchell, Frederick Dalcho, et al., and who are today devoutly worshipping these idols, and prostrating themselves at the shrine of Masonic infidelity. But, be that as it may, we expect to present the truth, the whole truth, and nothing but the truth, touching these matters.

All Masonic truth is not confined within the walls of the Lodge room, nor all Masonic information, shut up in the lids of the Ritual, were this so, then were an end to all literary research. We think, and righteously so, that as "They are not all Israel that are of Israel" so they are not all Masons, who are called masons. It requires brains to be a Mason, and as the Apostle is quoted, in the "Book" on the Altar, "We are ever learning yet never coming to a knowledge of the truth."

Question 1. "When, where and by whom was the Ancient and Accepted Scottish Rite of Freemasonry brought to America?"

Bro. Morcombe's answer:—"The Rite

now known as the Ancient and Accepted Scottish Rite was brought to the West Indies by Stephen Morin, who was commissioned in Paris, in 1761, to propagate it in America."

Before proceeding, however, it will possibly be wisdom to preface the subject, by a short account of what constitutes "Ancient and Accepted Scottish Rite of Freemasonry. It is not Scottish as its name would imply, as it did not originate in Scotland, or with the Grand Lodge of Edinburgh. It is of French origin. We have not authentic history of Masonry in England earlier than 1717, and then only the unreliable writings of Preston, in his "Illustrations of Masonry," Anderson's "Constitutions" and Dr. Oliver's "Account of the Schism" etc., but we understand from meagre accounts that Masonry existed in England as early as 1567, in an operative form. From 1567 to 1603, Masonic history was almost a blank. From then on, the seeds of schism and revolution were being sown, and the harvest resulted in the establishment of the Grand Lodge of London, and the warfare against the Grand Lodge of York, in 1717. Referring to this desertion of the Yorks by the Grand Lodge of London, Leon Hyneman, in his "Freemasonry in England" from 1567 to 1813, says: "The Grand Lodge at York was entirely ignored as if no such body of Masons had ever existed. There may have been such a case in the history of humanity as children so devoid of affection and all moral sense as to obliterate all evidence of their parent's existence, or having existed, and effacing every trace by changing their own names and denying their paternity as well as their birthplace; if so, it furnishes a parallel to the conduct of the London Masons for two centuries from the appointment of Grand Master Gresham." I mention the foregoing to establish the fact that Masonic perfidy has existed and does now exist, to the extent that all Rites and Grades of Masons, are engaged in a con-

tinuing warfare for supremacy. (It must be understood that it was all Craft floor work at this time.) Thus was the foundation laid for a scismatic following and which we will try to connect with later events.

Thus the two branches, Yorks. (Ancients) and London (Moderns), became an acknowledged acceptance. Thus, with their desire to abrogate all Ancient Masonry, its laws, customs, usages, and its fundamental principles, the Moderns, seem to have achieved success. In 1754, following the precedent established, a number of BB. assembled together in various part of England, considering themselves independent of and not subject to the laws of the Grand Lodge or the control of the Grand Master, and organized respective Lodges of their own. In closing this part of our preface, we quote: "The London Grand Lodge formed in 1717 not satisfied with continued aggressions upon the rights of the Grand Lodge at York from 1567 to its ultimate act in severing its ties from its parent Grand Lodge and establishing an independent Masonic government, but claimed to be the only Masonic authority in England. In the exercise of that claim it set at defiance all Masonic law, Masonic comity, Masonic Justice, and not only violated the essential of the obligation to which every member and all Masons are covenanted, but justified itself in innovating upon the ancient charges and secret teachings of the Institution. The London Grand Lodge was not a legitimate body of Masons; it had no regular Masonic existence, nor were the persons made Masons under its Constitutions perfect and regular Masons."

Lest we be misunderstood in following up this chain of Masonic events, and be charged with a departure from our journalistic platform of principles, we desire to state that this magazine is published by and under the auspices of the American Masonic Federation, and con-

jointly with the Confederated Supreme Councils of America, Sovereign Grand Inspectors General 33rd and last degree A. A. A. S. R. The A. M. F. (Symbolic) derives its authority in a direct line from Scotland to France and from France to the United States. The "Confederated Supreme Councils" have authority direct from the "Scottish Grand Council of Rites," (Time immemorial) Scotland. The following from its Constitution and laws:

"Article II.—The Confederated Supreme Council, nor any of its constituent Councils, neither has any claims to have any control whatever over the first three degrees, which are and ever should be the exclusive property of the Symbolic Grand Lodge, but requires all aspirants for degrees to be members in good standing in some Lodge holding of a regular Grand Lodge."

This explanation might better have been made at the outset of these articles, so that the thoughts and theories of the writer may not be charged up to the publisher's seeming acquiescence.

For a continuation of the controversy and schismatic conditions and for Masonic conditions generally, existing in England at the time when Masonry and Henry Price come on the scene in Massachusetts in 1733, we refer the reader to "Findell's History of Freemasonry" and "Hughan's History of Freemasonry in York" and his "Unpublished Records of the Craft," and we will take up the history of Henry Price, from and after his advent in New England. Hynemann says, "There is not one of the thirteen original states of this Union that can show a clear record from the time Masonry was first established within its borders, nay, not a clear record from the first establishment of its Grand Lodge. The statement of the Grand Lodge of Massachusetts that in 1733 Henry Price was appointed Provincial Grand Master of New England, is neither confirmed by original records of that Grand Lodge, the rec-

ords of the Grand Lodge of England, nor by "Anderson's Book of Constitutions," published in 1738, nor subsequent authorized publications by the Grand Lodge of England, although they contain the names of all Provincial Grand Masters with the places for which they were appointed, the name or appointment of Henry Price is nowhere mentioned, and yet the statement of the Massachusetts Grand Lodge has been universally accepted as true, and we could mention other like instances of the kind. "The same author says: "The tendency to innovate and interpolate in Masonic teachings has taken a wide scope since the great Masonic Charlatan of the United States, Thomas Smith Webb, commenced his Masonic career near the close of the last century. Suffice it to say that the "Articles of Union" between the two Grand Lodges of England, were formulated and accepted in 1813, and the Grand Lodge of York (Ancients) and the Grand Lodge of London (Modern), became "The United Grand Lodge of Ancient Free Masons of England."

The earliest authentic account we have of Masonry in Scotland is recorded in an extant Charter of a Lodge at Sterling, from David I, (1471) which enacts: "And hat you mack, instruct, and teach the Masonry of St. John in all its parts and secrets and as like belted knights and cross-legged with armour for the care and keeping of our holy religion."

The Lodge "Glasgow St. John" has a similar charter. These documents, whatever may have been their origin, are ancient history, and convey to us that there was a transition period, not very distinctly marked, that bridge us over from operative to speculative Masonry. The former, was, undoubtedly, a craft guild, the latter has become a historical reminder, and continues in form and effect, a modernized substitute. History leads us along, however, first to "Cannongate Kilwinning" in 1679, and down to and through the "Rebillion," to the first

authentic accounts of the speculative Masonry of Scotland. Scottish Masonry has always been more pronounced, in its operations, than either England or Ireland. It is from this fact that the name "Scottish" has always been a Masonic adjective, in all countries and at all times. But, to give it a distinctive history, we need not go farther back, than to the time of the Chevalier Ramsay, and in consideration of the fact that his name has been more or less bandied by historians and indiscriminate writers, it will be well here to lay a foundation for "Scottish Rite Freemasonry."

At this time Craft Masonry was all that was known in Scotland, with some slight variations in its ordinances, from England and Ireland. D. Murray Lyon, former Grand Secretary of the Grand Lodge of Scotland, tells us: "That the minutes of 'Cannongate Kilwinning' contain the earliest record extant of the admission of a Master Mason under the Modern Masonic Constitution. This occurred on the 31st of March, 1735. The third degree is not referred to in the records of the Lodge of Kilwinning until 1736, nor in those of the Lodge of Edinburgh until 1738."

The first purely speculative (Scottish) Lodge was constituted in 1729. The Grand Lodge of Scotland was formed on November 30, 1736, at St. Mary's Chapel, Edinburgh, with Mr. Wm. St. Clair as first Grand Master in the Scottish Grand Lodge of Speculative Masons. Taking up the work of the Chevalier Ramsay, about this time, we are led, by the historian, John Yarker, Jr., famed in England for the correctness of his details, to an introduction of Ramsay and his work to our readers.

"Somewhere about the year 1728, the Chevalier Ramsay brought out a new system of seven degrees, which, judging by the work called 'Travels of Cyrus' (1727), we should suppose to have been the Red Cross, or Knight of the Sword; the Eagle and its attendant orders, which

probably included the Pelican and Eagle, and Kadosh Templar. He publicly broached his Knightly theory of Masonry at Paris in 1749, and the theory and degrees were also manipulated by the Jesuit Lodge and Chapter of Clermont, where our abdicated King James had settled."

"Gadicke," in his history, says: "Ramsay was a learned Mason, and well acquainted with the Ancient Mysteries. He taught that the order of Speculative Masonry originated with a Society of Knights in the time of Godfrey de Bouillon, that their duty was to rebuild the churches destroyed by the Saracens, and because many of the workmen were converted Christians they adopted symbolic ceremonies with the object of instructing them in the Christian religion. He attempted to support this system by the fact of the building of the College of Templars in London which was actually constructed in the twelfth century by the fraternity of Masons who had been in the Holy Land." Prince Charles Edward Stuart, was made a Templar at Holyrood in the year 1745, and in 1747 he granted to Arras, France, a Charter for a Metropolitan Chapter of "Rose Croix," which runs as follows:

"We, Charles Edward Stuart, King of England, France, Scotland and Ireland, and in that quality S. G. M. of the Chapter of H. known under the title of Knight of the Eagle and Pelican, and since our misfortunes under that of Rose Croix, erect and create by this present Bull, in the said town of Arras, a primordial Chapter of Rose Croix, &c., &c."

The Pelican feeding its young is the jewel of the degree, and the banner of his father, James III, in 1715, bore the very same symbol. We therefore seem to identify both Templar and Rosy Cross Masons together in the two rebellions of 1715 and 1745.

About this time, and afterwards, a score or more Rites sprang up in different parts of Europe, each partaking of

the honors of Masonry and adding to and taking from until Masonic Chaos seemed supreme. The following, taken from the archives of "The Scottish Grand Council of Rates," in Scotland, will start us on the right path: "In the Ayr Kilwinning St. John's Lodge was initiated the famous Chevalier Ramsay, who introduced the Scottish High Grades into France, from whence they have spread over the Masonic world." We will now follow the fortunes of the Haut Grades, for awhile, and ascertain the information "Seekers after truth" desire.

The Chevalier de Bonneville in 1758 established the Rite of Perfection and called it the Chapter of Clermont in honor of Louis of Bourbon, and in the same year established a series of 25 degrees at Paris, under the title of "Empire of the East and West." These 25 degrees were ruled by Inspectors General. Little was known of this "Holy Empire" for some years, but Caillon de Joinville, in 1761, gave a patent to Stephen Morin, a Jewish merchant, to propagate the Rite in the West Indies. In 1767 Morin gave a patent to Henry A. Franken, who thereupon founded a Chapter at Albany, N. Y. in 1769 Morin was at Kingston, Jamaica, and changed Kadosh into the degree 'Knight of the White and Black Eagle.' The Grand Orient of France annulled Morin's patent in 1766, so that all his doings after that date were irregular.

From Albany the degrees of the "Holy Empire" spread to Charleston, and to the Southern States generally, and were continued to be propagated by wandering pedlars. Moses M. Hayes, another deputy of Stephen Morin, settled at Newport, R. I. and in 1781, conferred the degrees upon Moses Seixas, Peleg (Clark, et al., the Albany concern in the meantime having become dormant. Abraham Jacobs received the degrees of the "Empire" at Charleston in 1787, and commenced their propagation in the Southern States and the West Indies in con-

any with a Dr. De la Motta, and settled at New York in 1803.

This is the source of the "Scottish Rite High Grades," from the 4th degree up, as practiced by the Southern and Northern Jurisdictions in the United States. Before leaving this subject we will quote from John Yarker's "Speculative Freemasonry," a work published in London in 1872.

"It is evident from what has gone before that as these Masonic Rites are but the product of private individuals, one Rite is just as valid as another; the only tests being the learning, purity, tolerance, good government, charity and freedom from misrepresentation. Two brothers, at the beginning of the nineteenth century, established a system of degrees. After this was collected 96 decrees as the "Rite of Memphis." But the boldest flight was taken at Charleston, by Dr. Frederick Dalcho, and Dr. De la Motta, who re-established, in 1802, the old Rite of the "Empire of the East and West," under the name of the Ancient and Accepted Scottish Rite" of 33 degrees. (This was short lived, and was again re-established by Albert Pike, in 1863.) In a circular which Dr. Dalcho issued in 1802, the Kadosh is then said to be the 29th degree. Judging from the old English certificate plate of the Royal Grand Council of Ancient Rites, time immemorial," the addition made is "Prince of the Tabernacle," and the old official degree of "Grand Prince and Keeper of the Ancient Royal Secrets," is divided into the new Fred Dalcho Rite into three parts, the last of which is "Sovereign Grand Inspectors General," in whom all power is vested. To support this self conferred power, the name of Frederick the Great was forged to the "Secret" Constitutions of the Order, and a legend of the same inserted in the degree itself. This impudent hoax is utterly repudiated by all Masonic historians."

Michael Andrew Ramsay, usually styled the Chevalier, a native of Ayr, near Kilwinning, Scotland, in 1737, at Paris, France, delivered his brilliant oration, in which, among other matters, he awarded the palm of priority to the Lodge Kilwinning (Mother Kilwinning), over all other Scottish Lodges. From the time of this oration "Scottish Rites" seem to have taken a firm foothold in France. Ramsay stated in his "Relation Apologique" that the "Haute Grades" advanced by him were derived from the Knights of St. John of Malta and had been preserved by "Mother Kilwinning." The nine high degrees introduced by him in 1743 became very popular, so much so that he was at once assailed and his haute grades denounced as a Jacobite propaganda. Be it as it may, it is the opinion of all historians, that, at this time, and in France, Masonic Charlatanism had about reached the limit. The "Encyclopedia Britannica" relates "That about this time the Charlatan de Grasse Tilley expounded with great success the American 'Ancient and Accepted Scottish Rite' of 33 degrees." Gould in his "Concise History" says of this event: "The Count de Grasse Tilley and his father-in-law, J. B. M. de la Hogue, were created Deputy Inspectors General at Charleston in 1796. This Charleston Body was an off-shoot of the one established by Franken at Albany, N. Y., in 1769. In 1804 De Grasse Tilley took the Rite to Paris and in 1895, a Supreme Grand Council was formed at Milan."

We will, in our next, briefly review the history of the Southern and Northern Jurisdictions, from the view-point of history, as told by Albert Pike, and his successors in interest, and of the Joseph Cerneau Body, as distinct from the off-shoot known as the Northern Jurisdiction. We will also briefly review the latter body.

Continued on Page 427

THE UNIVERSAL FREEMASON.

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EDITORIAL.

A Model Grand Master of the Locals.

Melvin M. Johnson, Grand Master of the local Grand Lodge of Massachusetts, and a 33d of the Northern Jurisdiction of the Charleston Rite, gives as proof of his qualifications to select a Chaplain for the Grand Lodge, the following:

"I was born in a Methodist parsonage. I went to a hard-shell Baptist Sunday school. I went to a Swendenborgian day school and then to a Universalist college, and after that I attended a Methodist law school; then I married a Presbyterian wife of a Unitarian home, and the ceremony was performed by a Universalist minister. I am a member of the Congregationalist church, but at the present time I attend an Episcopal church; and I live in a hotel that is inhabited mostly by Christian Scientists. If I am not qualified to pick out chaplains for the Grand Lodge, you never had a Grand Master who was."—Brotherhood.

After reading what Bro. Melvin calls his qualifications (?) one is tempted to wonder what he is, or indeed if he is anything, and conclude by holding that

he is nothing, unless he be a species of human jelly fish, with no individuality, to whom all is alike good, or alike bad. And between the man who considers no form of religion more sacred than another, and the man who believes in no religion at all it is hard to perceive the difference.

Is He a Grafter, or Simply Don't Like Churches?

As is well known a Grand Master of the locals shows his importance (and incidentally his Masonic ignorance) most when giving decisions. One of these luminaries, the Grand Master of Wyoming, has decided that while attending church is not necessary a Masonic ceremony, still he can give the large permission to do so if the secretary applies for said permission over the seal of the lodge, not forgetting, and here comes the main requisite, to enclose \$5.00. It is this that makes us ask the question: Is this graft, or is it a penalty the lodge pays for going to church?

Such Are the Tools Used by Bigots.

It may still be fresh in the memory of our readers that Bro. Ranson was arrested in St. Louis a year ago on trumped up charges engineered by two detectives who were local Rite Masons. The affair was so obviously a frame-up that the District Attorney dismissed the case without it coming to a trial. These same detectives were on the 30th of December sentenced to pay a fine of \$100 each and serve in addition 30 days in jail for an aggravated assault on two of the staff of the St. Louis "Globe Democrat."

Such are the tools employed by the locals to persecute our BB. as part of their campaign to stem the resistless advance of Universal Masonry. Can a cause be good that has to descend to such methods? There is no fair-minded man but will say that the cause is surely bad that has to be thus defended.

Masonic Union in Argentine.

From our Argentine exchanges we learn that there will be a congress held there this year endeavoring to effect a union between the several Masonic bodies existing in that country. At present there are four such bodies, all of which work in the Scottish Rite, thus recognizing all the degrees of the Rite. The other styles itself "Rite Azul," and confines its work to the symbolic degrees.

While not aware of the causes that led to the division of the craft in the Argentine we do not believe that there will be any unsurmountable difficulty in the way of union as the several branches have always maintained a friendly attitude toward each other. We trust that the proposed congress will prove successful and that the B.B. will realize how good it is for brethren to dwell together in unity. So mote it be.

Welcome.

We welcome to our exchange table "Light," published in Louisville, Ky., by the Light Publishing Co. It is issued semi-monthly on the first and fifteenth, and the subscription price is \$1.00 per annum.

Light is edited by Bro. J. W. Norwood, whom many of our readers will remember as editor of the "Home Journal" and "Light" is like what the Home Journal was when the latter was at its best. We wish Bro. Norton's new venture all success, and bespeak the patronage of our readers for "Light."

Another new exchange is "The Masonic Fraternalist," published at 31 W. Van Buren St., Chicago. It is also a semi-monthly, subscription price \$1.50 per annum. The Fraternalist was formerly the Masonic Herald, the name being changed to the present one because the former had been in use by another publication.

As to Cerneau Masonry.

We append here an article which appeared in the Masonic Home Journal under the above heading from which one not served on the subject would naturally believe that "Cerneau Masonry" was something antagonistic to legitimate Craft Masonry, was in fact, as the article states, an anti-Masonic organization.

We hold no brief for the Cerneaus, but the A. M. F. has been so often the object of slander, falsehood and misrepresentation that our sympathies go naturally out to "the under dog in the fight," and believe that a few words explanatory of what this "Cerneau Masonry" is will be of interest to our readers.

To begin with, as a separate Masonic entity, Cerneau Masonry has no existence. It is a system of high degrees working the Scottish Rite according to the Charleston arrangement of the degrees and like the latter system, only works from the 4th degree up, requiring candidates to have taken the craft degrees in a lodge of the locals. This being so, the query naturally arises why should craft Grand Masters or lodges give, or withhold, recognition from degrees of which, as craft members or lodges, they could know nothing? and the answer is, that the two sections of the Charleston Rite have in certain states succeeded in capturing the Grand Lodges and used the power thus acquired (often by gift of their degrees) to legislate their opponents, the Cerneaus, out of existence. This reply, however, only gives rise to another, viz: Why if the Cerneau and Charleston Rites work the same degrees and both claim a similar origin, are the latter so bitterly opposed to the former? For this there may possibly be other reasons given, the principal one, however, is that which led Alexander, the silversmith, to oppose the Apostle Paul at Athens. Their craft (graft?) is in danger. If there be any thing in regularity of foundation, the Supreme Council founded by Joseph Cer-

neau in New York in 1807 was immeasurably superior to that founded in 1801 in Charleston by Dalco, Auld, et al., as Cerneau without doubt had the authority of the Grand Orient of France (his mother jurisdiction) for what he did, and his acts were acknowledged and ratified by that body, whereas the Charleston people had absolutely no authority for what they did. Every claim they advanced was false, and they were a fraud pure and simple, and as such are branded by all reputable Masonic historians.

At present neither the two councils claiming descent from Cerneau's 1807 council, or the two claiming descent from the Charleston 1801 council can prove their descent, the one from the legitimate council of Cerneau, as it died during the anti-Masonic excitement after over 20 years of existence, or the other from the Charleston fraud as the latter was practically still-born, and never chartered a subordinate body.

The following is the article referred to.

As to "Cerneau Masonry."

The Grand Master of Tennessee recently addressed his Grand Lodge on the subject of spurious Masonry, one of the most harmful of all the disintegrating influences sprung from anti-Masonry. His compilation of data as to the action taken by various Grand Lodges is interesting.

"In regard to the so-called 'Cerneau bodies,' many of our sister Grand Jurisdictions have not only refused to recognize their legality, in a number of instances, have forbidden their brethren to affiliate with them, under penalty of expulsion from the order.

"From the records we note the following action of Grand Lodges and Grand Masters; Alabama, 1889; California, 1889, Louisiana, 1890; Minnesota, 1890; Montana, —; Nebraska, 1890; New Jersey, 1890; New Mexico, 1890; Ohio, 1887; Oregon, 1888; South Dakota, 1889; Texas, 1890; Utah, 1889, expressed con-

demnation of the Cerneau bodies as spurious and clandestine.

"Alabama, Oklahoma, Colorado, Montana, Florida, Idaho, Iowa, Kentucky, Massachusetts, Minnesota, Nebraska, New Hampshire, Arkansas and Wyoming have given distinctive recognition to the Supreme Councils of the Scottish Rite, of either the Northern or Southern Jurisdictions of the United States, or both.

"Twelve of our sister Grand Lodges have prohibited Master Masons from receiving degrees from or affiliating with any bodies purporting to confer said degrees, not so recognized.

"In Georgia, Kentucky, Massachusetts, Minnesota, Ohio, Oregon and Wyoming the penalty for said action is expulsion.

"In Ohio, Pennsylvania and North Carolina the privilege of visiting sybolic lodges is denied in 'Cerneau Masons.'

"The Supreme Council of the Southern Jurisdiction of the United States, commonly known as the 'Mother Council of the world, was originally organized at Charleston, S. C., in 1801, and from this source have sprung twenty-nine other Supreme Councils, scattered over the civilized world, all of which are working in harmonious fraternal relations with each other."—Masonic Home Journal.

What a Difference Where Masonry is FREE.

We have read the "Song of Hate," we have seen stickerson envelopes where God is asked by one of the contestants to punish their adversaries, and we have read of school children being given holidays to celebrate the murder of other children, and in other of the beligerent nations prayers are offered, not only for their own success—which would be natural—but for the destruction of those opposed to them. How refreshing, then it is to read the following recently issued by the Hungarian government.

The Royal Hungarian Minister of Education requests all teachers to pay especial attention in the coming term to the respect and honor due our enemies; that no hatred and contempt should enter the minds of the children against the brave men with whom their fathers are in deadly combat; and that hate or contempt is not to be cultivated in the youthful minds.

In one-half of the dual Kingdom (Austria), Masonry is forbidden, in the other (Hungary) Masonry is free and without governmental control, and here we see some of the fruits.

Victory Is the Result of Perseverance.

Just as we go to press we learn that a lodge of Universal Masons in the A. M. F. has been started in the City of Oakland, Calif. This was attempted twice before, and both attempts failed through the opposition of the locals and their hirelings in the police force who prostituted their office to persecute our BB. this time there shall be no failure and the boast of the locals that no Universal Lodge could ever be established there will come to naught and right will triumph as it always does in the end.

SOCIAL SIDE OF MASONRY.

We are not all enthusiasts, not all orators or elocutionists; do not all aspire to office, and thus some consideration should be given for brethren who desire varied entertainment. Here is where the social hour, or, as it is frequently called, "the fourth degree," comes in. The menu need not be very elaborate or the entertainment expensive, but we think the opportunity should always be given for a friendly chat and social harmony. Better a dinner of herbs where love is than the stalled ox where love is not. To listen to a short speech or two, a good song or a well-told story among congenial brethren after lodge has ceased its labor are bright spots in the lives of many brethren. How many acquirements have

been first formed around the social board which have afterwards ripened and been cemented into life-long friendships. We have spent many pleasant hours both in the lodge room and refectory, and always look forward to lodge nights with pleasant anticipation on that account.—Masonic Sun.

In all the 1915 years of the Christian era there have been only 240 without wars. Seven billions of men have died in battle during that time—Masonic Monthly.

FIVE POINTS OF THE STAR.

Adah.

We love the Eastern Star degrees—

They point to virtues rare;

They tell us of a daughter brave,

Who came with filial care,

To help maintain her father's vow,

And keep his honor pure;

Accepting nobly her sad fate

She did great loss endure.

Ruth.

We love the Eastern Star degrees—

They sound true notes of praise;

And tell us of a widow true,

Who lived in ancient days,

Who would forsake all else on earth

Cleave to her mother's side—

Vowing to share life's toil with her

Till death should them divide.

Esther.

We love the Eastern Star degrees—

They show a faithful wife,

Who to preserve her people dear

Did risk her precious life

By bravely going to the king.

Who asked, "What wilt thou gain?"

It shall be granted, should it take

The half of my domain."

Martha.

We love the Eastern Star degrees—

Behold a sister's trust,

In that dear Saviour, who could raise

Her brother from the dust.
 She cast her hopeless soul on Him,
 In that distressing hour,
 And lo, He wept, then raised the dead z
 By His almighty power.

Electa.

We love the Eastern Star degrees—
 Yea, that sublime degree
 That tells us of a Christian's faith,
 And hope and charity:
 And teaches how to manifest
 The love of Christ, our Lord,
 And dying, pray for enemies,
 And gain the saint's reward.
 —Rev. Z. D. Scobey, Signet.

MORE ABOUT MORGAN.

In a recent issue we republished an article from the "Palestine Bulletin" on William Morgan of unsavory memory. To those of our readers who read the article, and especially those who have read of the anti-Masonic excitement of the early 80's, the following, which we clip from "Light," will prove interesting.

THE MORGAN AFFAIR.

By Dr. H. R. Coleman. P. G. Chaplain of Kentucky.

(Written for Light.)

It may be interesting to some to know "What became of Morgan." Being associated with Dr. Rob Morris for many years, in our travels together, as well as in his office in Lorange, Ky., and in mine in Louisville, as a matter of course, we canvassed everything Masonic. Among other things the "Morgan Affair." For years the doctor collected material, and I used to see his pile of Mss. and clippings (the edges getting rusty with age), and when the anti-Masons dedicated a monument (over old man Taylor's grave, supposing it to be Morgan's) he was present, and wrote up the whole proceeding at the time.

Dr. Morris was acquainted with one of the men implicated, who told him everything he knew, with the pledge that the

doctor would never write it up, while he lived, if the doctor survived him.

The doctor kept his word. From all the facts I have been able to obtain, it was after Morgan's arrest, trial, etc. The Masons agreed to give Morgan \$500.00 if he would leave the United States and never return, hence there was an arrangement with the Masons over in Canada to come to a certain designated place, and take him across.

The Masons from this side took him to the place and put him in an old house, and waited until about midnight, when they left the place, and one of the brethren in charge, who left the place between that time and morning. After that, whenever he was asked what became of Morgan, his answer was, "I don't know."

That is as far as Dr. Morris got. Now comes with follows:

In the winter of 1882 I was making a tour of Wisconsin, and I addressed the Masons, in a certain town on Saturday night, and preached on Sunday. I was waiting for my train at the station the next day, when an old man (a professor of music) came to be, and said, "Is this Dr. Coleman?" I answer, "My name is Coleman." He said, "I want to tell you something." "All right, let us step around into the freight room."

When there he said, "I saw Mr. Morgan." I answered, "Indeed, tell me what you know about it."

He then gave me (almost verbatim) the following: "My father lived in Ontario, and I was a boy about 13 years old, and there was a great excitement about the Masons over in the United States killing Morgan, and the excitement, where I lived, was at a high pitch. And several of our neighbors came by for my father to go with them, and he told me to go along, and we went to an old negro witch and asked her to tell what became of Morgan, and she named a certain place, and told them to go there and dig and we would find Morgan's body. We went to the place, and they dug up

the ground, all around, but did not find the body. We then went back to the witch and the men told her that they had dug up the ground all around the place she told them to, and there was nobody there. Then she said: "O, I forgot, after you left it came to me where the body is, go to a certain place (describing it) and dig there and you will find Morgan's body."

The men went (and my father let me run along with them and they dug up the ground over a large space, but found no body. There was a man along that I did not know, who had nothing to say all the time. By this time the men were very mad, and this man (with a big oath) said, 'I can show you William Morgan,' and they turned on him and told him, then, to do it, or they would serve him the way the Masons served William Morgan.

"He told them to meet him at a certain place, naming the time, and he would show them William Morgan, and they told him they would be there, and if he failed to show them William Morgan, he had better never show his face in that part of the country again. If he did they would do for him what the Masons did for Morgan.

"They parted, and when the day came the men came by for father, and I wanted to go along, and father let me go. When he got to the place there was no one there, and the men were almost wild with rage. By and by they saw two men coming, and one of them was the man who agreed to produce Morgan, and the other man answered every description of Morgan, in every particular, as I learned it afterwards, and the following dialogue took place:

"Who are you?"

"Answer: 'My name is William Morgan.'

"Are you the Morgan it is claimed the Masons murdered?"

"Answer: 'I am.'

"Question: 'Well, what makes you act

this way, when everybody on this side as well as over in the States are wild over the report that the Masons had murdered you?"

"Answer: 'Well, the Masons gave me \$50.00 to leave the country, and I am going to do it,' and Morgan and the other man disappeared and they never heard of Morgan after that, and our company came back, and (in his own words) 'on the way home they stopped at John Reid's Hotel, and they had a jolly time generally. They had lot of grog, whisky, and on that occasion they all partook pretty freely and had a good time.' Of course I being a little boy, I got none, but I saw the man the Masons put to death."

I said to this man, "you write to me and give me the account." And gave him my address—and he did. But that is not the end. We will follow Morgan further.

I knew an old Brother, a P. G. M. of a certain State, who in young manhood was a seafaring man. In his old days he lived with his daughter, and one day he was in his room reading the paper and saw some allusion to William Morgan. He arose, went into the room where his daughter was, and calling her by name, said: "I am going to tell you something I never told anybody before, as I never thought it worth while.

"When I was on the sea we landed at

"When I was on the sea we landed at a Syrian post, and we sailors went ashore to have a good time, as we generally did, and as I was walking along the street I saw a man who looked like an American, but he had on Arabic clothes. I went up to him and spoke to him and he answered me, in Arabic, and very roughly. I was not satisfied so just near I met an officer, and pointing to this man I said, 'Do you know that man?' He said, 'Yes, that man is William Morgan. He is from New York in the United States. He lives here; he is a hatter.'" And this P. G. M. said that upon reflection the man answered the description so

far as he could see, and he was convinced that he was sure enough William Morgan.

So we trace him from New York to far beyond the Mediterranean sea.

H. R. COLEMAN.

"ROOF OF THE WORLD" LODGE, F. & A. M.

Col. Wm. B. Melish, executive director of the Masonic War Relief Association of the United States, with headquarters in Cincinnati, Ohio, recently received rather a unique contribution for the relief of Masonic war sufferers in Europe. This contribution was in the sum of \$137.25, and came from "The Roof of the World" Lodge, located at Cerro de Pasco, Peru, South America.

In making this remittance, the secretary of the Lodge wrote:

"We have heard of the work of the Masonic War Relief Association of the United States, and send you the contribution of our members that you may forward the amount to our brethren in Europe. We are much interested in the War Relief Fund, and hope this great charity will receive deserved support.

As you have doubtless never heard of the Roof of the World Lodge, I am instructed by the R. W. M. to inform you that we try to keep very much alive up here on top of the Andes. We have had visitors from almost every jurisdiction in the United States, and acquired some little fame for having held (as far as we can find out) the highest Masonic meeting in the world. After obtaining a dispensation from the Grand Lodge of Scotland, we held a meeting on top of Mount Meiggs, near here, at an altitude of 17,575 feet above sea level. As our regular meetings of Cerro de Pasco take place at an altitude of 14,208 feet, we claim to be the 'highest' Masonic Lodge in the world."

Continued from Page 420

We will produce undisputed proof that the pure and unadulterated Scottish high grades, as known and understood by Chevalier Ramsay, and learned by him, are still in the archives of the "Scottish Grand Council of Rites," in Scotland, and that by her sanction, were introduced into America by the accredited agents of the said "Scottish Grand Council of Rites," in whose bosom reposes the only authoritative "Ancient and Accepted Scottish Rite of Freemasonry."

We will quote from a book elaborately bound, and entitled "Masonic History of the Northwest," and published in San Francisco, and placed in Market overt, in 1902. It is not our purpose to endorse or accept, any of its contents as history, or even attempt to foist upon our readers the conglomeration of misapplied historical facts, that fill its covers, but we quote it to show, how shamefully it has perverted the truth for the purpose of building a structure on the sands.

It says, "The Supreme Council founded at Charleston, South Carolina, though composed of but two Inspectors General in the beginning became the mother and grandmother of all other legitimate Supreme Councils that were brought into existence after it was first established, and which with itself are the only legal authority of the Ancient and Accepted Scottish Rite of Free Masonry in America, or elsewhere."

It goes on: "The first Supreme and mother Council of the world, having commenced its labors on May 31, 1802, at Charleston, S. C., its own jurisdiction extended over the whole of the United States of America until August 5, 1813, when the Supreme Council of the Ancient and Accepted Rite of Free Masonry for the Northern Jurisdiction of the United States was established by the former through its special proxy and representative, Emmanuel De la Motte. The Supreme Council for the Northern

Jurisdiction of the United States Created the Supreme Council of England and Wales in March, 1846, and this body in its turn created the Supreme Councils of Scotland and the Canadian Dominion; the Southern Supreme Council creating the Supreme Councils for Ireland, Mexico, and others on the American continent."

If it were not for the fact that the great body of Masons, who compose the two above named jurisdictions, are little acquainted with the true facts of the organization of their Supreme bodies, we might let the matter rest here, and simply continue our story, without comment. But, seeing that we are called upon, from time to time, to explain these and other fallacies and that, even members of these jurisdictions frequently appeal to us to explain the inconsistencies, that appear in their own records, and their flagrant historical discrepancies, we feel called upon to tell the truth as history, unalloyed, and generally accepted, administers it to us. Alluding to the TWO men who, in 1801, created the Mother Council of the World, we are reminded of the witticism of Charles Wesley. His brother John, was desirous of extending the borders of Methodism and concluded that it would be wisdom to send Whitefield and Coke to America and he thereupon ordained Coke a Bishop. During the ceremony, Charles was exercising his poetic powers, and at the suggestion of the muse, penned the following:

"How easily bishops oft are made, by
man's capricious whim:

"John Wesley laid his hands on Coke,
but, who laid hands on him."

We have no desire to be tautological, but we may have occasion to refer to the events treated upon in our former chapters, and should we do so it will be for

the purpose, of emphasis. We will, however, briefly refer to a few events, that the makers of history have bequeathed to us.

We will refer very briefly to the spread of Scottish Rite Masonry from Scotland, its birthplace, first to France and thence to America. in the dawn of Masonic history a nebulous and indefinite number of degrees, known as side steps, were conferred in Masonic Lodges without any special authority, other than the Craft Chapter, by the Patriarchs in the Craft, who were known as the Grand Council of Priest Masons, upon the young and enthusiastic brethren, striving after more light. One Brother, Michael Andrew Ramsay, born in the town of Ayr, within a few miles of world famed Kilwinning, and skilled in the higher mysteries, sojourning in France Circa, 1740, as Master of a Parisian lodge introduced the side steps there; these were eagerly sought after by the French Brethren, who, dissatisfied with the simple Scottish method of conferring the degrees, invented for them a separate government, persided over by officers with grandiloquent titles and adorned with gorgeous regalia. In 1761, the Grand Lodge of France gave a patent to a Jewish Brother, named Stephen Morin, to found a lodge and propagate the degrees as then arranged in the French West Indies; five years later becoming dissatisfied with his conduct, his patent was revoked in favor of a Brother Martin. Morin in spite of the revocation of his patent, on coming to America continued the business of selling the degrees wherever he found a purchaser and thus became the forerunner of a long line of degree peddlers.

To be continued.

ESSAY ON PANTS.

Pants are made for men and not for women. Women are made for men and not for pants. When a man pants for a woman and a woman pants for a man they are a pair of pants. Such pants don't last. Pants are like molasses—they are thinner in hot weather and thicker in cold. Men are often mistaken in pants; such mistakes are breaches of promise. There has been much discussion whether pants is singular or plural. Seems to me when men wear pants it is plural, and when they don't wear pants it is singular. Men go on a tear in their pants, and it is all right, but when the pants go on a tear it is all wrong. If you want to make the pants last, make the coat first.—Exchange.

If you meet a fallen "feller"

Help him up;

If he's tired, sore and hungry,

Let him sup;

Even if he's good for nothing,

And to you is only "bluffing."

You have something; he has nothing.

Help him up.

—C. W. Govier, in the Square and Compass.

BALL PLAYERS CONFER THIRD.

Saturday evening, November 27, several baseball players journeyed to Downey Lodge No. 220 to help "raise" Brother George (Rube) Ellis, the popular left fielder of the Los Angeles ball club. Brother Jess W. Orndorff, ex-catcher of the Los Angeles team, occupied the West during the first section, while Brothers G. Harris (Doc) White, formerly of the Vernon club, and Harry J. (Dad) Meek, lately of the Angels, and Orndorff worked the second section. These brethren have worked together quite a bit on fellow players and their flakless "execution" filled the fifty members and visitors of Downey Lodge with admiration and awe. Refreshments were served at the close of lodge.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 N. Lawndale Ave.

Rizal Lodge No. 86 of San Francisco, Cal., meets every Sunday at 1:30 p. m. at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway St., San Francisco. Secretary, M. D. Alba, 2954 Lagura St., San Francisco.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway st.; M. D. Alba, Sec., 2954 Lagura st. (Adv.)

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119 1/2 So. Spring st. L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave., Secretary, Frederick Stienhauer. Bro. Styams is in attendance day and night at above address. (Adv.)

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496. (ad.)

THE UNIVERSAL FREEMASON

Volume 8

March 1916

No. 9

OFFICIAL.

De Molay council No. 31, Salt Lake City, has elected the following officers for the year: Eminent commander, J. W. Voelker; marshal, John Seren; captain general, W. H. Toller; chancellor, J. R. Thomson; treasurer, D. Conta; sword bearer, H. White; master of ceremonies, J. Burmeister; expert, G. F. Buschmann; ushers, G. E. Brown and Joseph Oliver; standard bearers, Fred Garner and W. Morrell; sentinel, V. Seppi; captain of the guard, F. A. Contratto and C. Johnson. A. Martello was elected provincial grand superintendent.

On the 5th day of December, 1915, the following officers were installed in Fidelity lodge No. 87, Benld, Ill.: Joseph Zerbolis, R. W. M.; Domenic Vassia, W. M. D.; Steve Vigna, W. M. S.; Domeni Vigna, W. S. W.; James Wesley, W. J. W.; John Rossetto, secretary; Matt. Contratto, treasurer; Louis Daniele, S. Deacon; Anton Bertaglio, J. Deacon; Pete Strala, S. Steward; Fred Jacobs, J. Steward; Jacobs Stein, Almoner; James Brumetto, Inner Guard; Joe Verna, Tiler.

On December 9, 1915, the following brethren were installed to office in Savoy Lodge No. 35, Chicago: Agostine Bellavia, R. W. M.; Mike Massarelle, W. M. D.; Prenceks Accedr, W. S. W.; Frank Zinnmelle, W. S. W.; Frank Varallo, Secretary; Antoine Bellevia, Treasurer; Roderis Caudelo, S. Deacon; Matteo Zucceselle, J. Deacon; Essidine Guencoloos, S. Steward; Antonio Caldenonico, J. Steward; Crisabr Baldessare, Almoner; Gui-

seppe Cenzatone, Inner Guard; Luigi Pernce, Tiler.

On the 8th day of December, 1915, the following brothers were installed to office in Caledonian Lodge No. 29: John Rostgard, R. W. M.; James Jensen, W. M. D.; W. J. Hanson, W. M. S.; F. J. Kohten, W. S. W.; C. Tellstrom, W. J. W.; Erich Siburg, Secretary; Sam. Simon, Treasurer; F. W. Heide, S. Deacon; A. Askelsan, J. Deacon; Joe Carbone, S. Steward; A. Chilberg, J. Steward; Jens Anderson, Almoner; T. C. Olson, Inner Guard; James Reid, Tiler.

On the 5th day of December, 1915, the following brothers were installed in office in Harmony Lodge No. 60, Monohon, Wash.: Robt. B. DeLong, R. W. M.; Emil Brandli, re-elected, W. M. D.; Ed. Frye, re-elected, W. M. S.; Ira DeLong, W. S. W.; Fred Butchke, W. J. W.; Harry M. Gill, Secretary; J. A. Huvinen, Treasurer; Wm. H. Jones, S. Deacon; Robt. L. DeLong, J. Deacon; Sam. Sandell, S. Steward; Harry Clymer, J. Steward; John Rouhiarinen, Almoner; Thos. B. Perk, Inner Guard; Gilbert Anderson, Tiler.

Glenlivet Lodge No. 43, installed the following officers: Carl Dergone, R. W. M.; L. H. Smith, W. D. M.; O. Hickastein, W. S. W.; J. O. Timm, W. J. W.; J. Mattos, S. D.; J. Posser, J. D.; C. S. Perry, Secretary; L. H. Smith, Treasurer; A. Lippi, Orator; R. D. Patton, Chaplain; Geo. Cook, Marshall; W. Diefenbach, Almoner; A. Franciskine, S. S.; F. Valli, J. S.; E. Kirbach, I. G.; A. Sarti, Tiler; C. A. Brown, L. D.

Brother S. Milani of Centerville, Iowa, has been awarded the Honorary Degree of Excellent Master for eminent services rendered to the Order.

EDITORIAL.

Still We Progress.

During the month of February new lodges have been organized in three different States, viz., Iowa, New Jersey and Pennsylvania. While further inquiries have been received from York Rite bodies asking how they can be received into Universal Masonry and the prospects are good that before the year is out there will not be a State in the Union where lodges in the American Masonic Federation can not be found, and where universal Masonry has not gained a foothold. So Mote It Be.

Thanks.

Our thanks are due the Supreme Council of Luxemburg, the Serene Grand Orient of Cuba and the National Grand Lodge of Scotland for favors received which were highly appreciated.

Called From Labor.

We are advised of the death of the Ill. Brother Saverio Fera, 33 deg., at his home in Florence, on Dec. 29th. Bro. Fera was Grand Commander of the schismatic Grand Council of the Scottish Rite which seceded from the regular Grand Council of Italy a few years ago on religious and educational grounds.

What Is the "Super Excellent Master's Degree?"

We are asked the above by one of our Brethren who has seen mention made of this degree in a Local Rite Magazine, and wondered if there was any similarity between it and the honorary degree of Excellent Master, or the degree of Super-Excellent Mason given in the Council of Princes of Jerusalem. In reply we in-

form the brother that there is no connection whatever between the degree he inquires about and any of the degrees of the Scottish Rite. On the contrary, it is a modern production and of no merit whatever. It is founded on incidents following the destruction of the Temple of Solomon, whereas the honorary degree of Excellent Master was known under its ancient name of "Master of the Blue" in the eighteenth century. And the Scottish Rite degree of Super-Excellent Mason, together with the preceding degree of Excellent Mason, is intimately connected with the building of the second Temple of Zerrubabel, assisted by Haggai and Joshua. In the eighteenth century the two degrees of Excellent and Super-Excellent Master were given as introductory to the Royal Arch, and to the Prince of Jerusalem if the candidate was not already a Royal Arch Mason.

Who Would Be the Loser?

We commend the following clipping to the attention of our readers as an example of how curiously some people are constituted, and how strange must be their ideas of what constitutes Masonry. And would ask the question, should the Grand Lodge of Hamburg, which has been the most Masonic of the German Grand Lodges, adopt the course indicated, who would be the loser? And we unhesitatingly answer, Not the Grand Lodge that allows neither politics nor religion to interfere in Masonry. The clipping follows:

"Grand Master Franz Uhrbach, of Hamburg, called attention at the last communication of his Grand Lodge to the fact that Hamburg has been in close communion with England's Grand Lodge since the downfall of Napoleon in 1811 until recently. He says that the envy and jealousy of the English over the glorious progress of German arms, and in fact all the actions of the English, make it near impossible that the friendly relations between Masons can be re-

sumed when the war is over, much to the regret of German Masons."

Twaddle.

How often has the reading and intelligent Mason, who, though in the minority, is still sufficiently in evidence, to bide his head in shame when listening to the blatant discourse of some grand something discoursing on the beauties and antiquity (principally the latter) of Freemasonry. This class of orator is usually distinguished by his ignorance of the subject on which he presumes to speak, and usually the less he knows the more fluent he is, probably because then truth presents no barrier. No one in the least conversant with the subject can deny that Masonry is the most ancient existing man-made institution, and the Masonic student can truthfully trace its existence by written existing records to the fifteenth century, and indirectly for at least three centuries earlier. This being so, why the need of anyone seeking to outrage the intelligence of the brethren by telling them that because an ancient Egyptian mummy had a callos on his hand such as might have been made by handling the mallet and chisel that he was necessarily a Freemason such as we are today? Or that because the Chinese used a square and a level in erecting buildings a thousand years before the Christian era that they were likewise Masons and met in lodges and practiced the same ceremonies as we do. As an example of this kind of twaddle we give the following clipping from a contemporary, written under the head, "Most Ancient Proof of Masonry":

"When Brother Masons gaze in wonder at the 'Egyptian Monolith,' otherwise known as 'Cleopatra's Needle,' that stands in Central Park, New York, little do they realize that it is the most ancient proof of the vast antiquity of our noble Order.

It was old when blind Homer wandered through Greece intoning his warlike

paean of glory of the mortal and mythological heroes who fought in the "Siege of Troy."

It was quarried during Abraham's lifetime to later become a history of one of the most ancient Pharaohs, who caused to be carved on its sides a record of his famous reign. This Pharaoh was the great Sesostris we read of in the Bible.

The oval cartouch on this needle is the seal and sanction of this ruler's history, placed there by his command. In Egyptian history this warlike king is known as "Rameses II," who made history many, many centuries ago.

What a venerable proof of the vast antiquity of Masonry, which proof cannot be gainsaid, because when this monolith was removed from its foundation in Egypt, the working tools of our Craft were found enclosed in its base. Perhaps the first authentic account of laying a cornerstone.

Think of the ages that have flown, the changing history of nations, that has been written, since our ancient brothers of the Craft quarried this wonderful stone, that the military glory of Rameses may have a new birth in our Western world."

TEMPLE ONLY FORTY-FIVE FEET HIGH.

The Temple of Solomon was counted among one of the "seven wonders" of the ancient world, not on account of its size, but of its magnificence and perfection of workmanship. The Bible is very explicit as to the dimensions of the Temple, stating that it was sixty cubits long, twenty cubits wide and thirty cubits in height. The cubit is eighteen inches, so this would make it ninety feet long, thirty feet broad and forty-five feet high.

Small as this building seems to us, no less than seven years were consumed in its construction. The foundation and walls were made of huge hewn stones, nine feet thick. Inside the walls were

covered with cedar, brought from the Lebanon mountains, carved with designs of flowers, palms and cherubim, and overlaid or inlaid with solid gold. The doors were made of firwood, overlaid with gold, and even the floors were of firwood, faced and lined with gold, and the roof was of cedar, also overlaid with gold. The "Holy of Holies," in which the Ark of the Covenant was kept, and which was entered but once a year, on the Day of Atonement, was at the far end of the temple, and was fifteen feet deep. Even the nails holding the boards in position were of gold.

It is stated that there were 10,000 men employed in Lebanon hewing out the timber, 70,000 bearers of burdens, 20,000 hewers of stone, and 3,300 overseers, all working during the seven years, so their wage must have been very considerable. It has been estimated as totaling \$69,385,440 (including their food). The Bible states that King David had put aside thousands of talents of gold and silver, which he handed over to Solomon for the work, and that Solomon added much more. It has been computed that the value of the gold, silver and brass used in the temple amounted to \$34,399,122,500. The jewels are said to have been equally as valuable, so they may be set down at the same great sum. Josephus says that the golden vessels used in the temple were worth 140,000 talents, or \$2,716,481,015. The silver vessels used 1,340,000 talents of silver, worth \$2,446,720,000. The silver vestments of the priests cost \$50,000. The purple vestments of the singels \$10,000,000. The trumpets amounted to \$1,000,000, and the other musical instruments \$200,000.

The stone and timber is estimated to have cost one-third of the gold, or \$11,726,48,000. King Solomon presented to the workmen over and above their wages a special gift when the temple was dedicated of \$33,669,885. The total of all these separate items is the appalling sum of \$51,803,098,840.

Is it any wonder that the Temple of Solomon was selected as one of the greatest marvels on earth?

None but a few of the officiating priests were allowed to enter the temple where the vessels were kept and the altar of incense and shew bread were arranged. The mass of worshippers who came to Jerusalem could not go further than the courtyard in which the altar of sacrifice stood.

In view of the enormous wealth poured into the Temple of Solomon and lavished upon its vessels and decorations, it is not surprising that its very magnificence led to its destruction by the Babylonians.—Louisville Herald.

SCOTTISH RITE IN ANCIENT PEKIN.

"Within the gates of the southern division (Chinese City) of the capital," says Dr. Martin, "and surrounded by a sacred grove so extensive that the silence of its deep shade is never broken by the noises of the busy world, stands the Temple of Heaven.

"It consists of a single tower, whose tiling, of resplendent azure, is intended to represent the form and color of the aerial vault. It contains no image and the solemn rites are not performed within the tower but on a marble altar which stands before it."

S. Wells Williams thus describes it: "Separated from the Altar of Heaven by a low wall, is a smaller, the more conspicuous construction called Kihuh Tan, or 'Altar of Prayer for Gain.' Upon its upper terrace rises a magnificent triple-roofed, circular building known to foreigners as the 'Temple of Heaven.' It is no exaggeration to call this temple the most remarkable edifice in the capital or indeed in the empire. The native name is Ki-pien Tien, or Temple of Prayer for the Year."

The building set apart for our use was one almost as sacred, known as the "Emperor's Robing Temple."

"Of exquisite form and color, the same wondrous blue tiles being used. It is from this temple that he comes to the great open-air sacrificial altar."

This building was almost as well adapted to our purpose as if built expressly for a lodge room. It was already provided with an altar and the elevated throne in the rear opposite the entrance afforded a "gorgeous East." The light was not specially good, but our Chinese candidates brought silver candelabra, which afforded illumination quite sufficient. It was thoroughly in accord with the international character and spirit of the occasion that the doors and steps of the temple were draped with both American and Chinese flags. The five-hued flag of China, though in use as such only since the inauguration of the republic, is really the embodiment of a bit of Chinese symbolism in which the number five, like the number three, figures prominently.

The Robing Temple is a most interesting structure in itself, but its peculiar sacredness derives from its proximity to, and connection with, the famous Altar of Heaven, opposite which it stands. Of this Mr. Williams observes:

"The great South Altar, the most important of Chinese religious structures, is a beautifully triple circular terrace of white marble, whose base is 210, middle stage 150, and top 90 feet in width, each terrace encompassed by a richly carved balustrade."

Liddell calls it: ". . . the most beautiful and impressive example of architecture in existence."

But the most appreciative description is from the pen of Dr. Martin, the veteran missionary:

"This is the high place for Chinese devotion," he says, "and the thoughtful visitor feels that he ought to tread its court with unsandaled feet. . . . Dr. Legge, the distinguished translator of the Chinese classics, visiting Peking, actually put his shoes from off his feet before ascending the steps of the great altar. . . ."—American Tyler-Keystone.

(Continued from last issue.)

of the Scottish Grand Council of Rites, in whose bosom the said Rite rests.

In 1801, five of his disciples and co-religionists conceived the idea of establishing a permanent head for the sale of their wares and in consequence, founded in Charleston, S. C. the Supreme Council of Sovereign Grand Inspectors General for America; rearranging the degrees, which then consisted of twenty-five regular, seven side and one installed degree, into a rite of thirty-three degrees, the former installed degree being the apex of the system. To give prestige to the newly formed body and add value to the degrees they had to sell, its founders claimed to act under a Charter of Constitution, granted by Frederick the Great, of Prussia. This Council, through a patent granted to Count de Grasse, Tilly, organized the Supreme Council of France, which, in turn, granted a patent to Joseph Cerenau, by authority of which he founded a Supreme Council in New York in 1807; another Supreme Council was also formed there in 1813 by Emanuel de la Motta, Grand Treasurer General of the Supreme Council of Charleston. These Supreme Councils were all short lived, the Northern and Charleston ones being practically still-born. The two New York Councils were first revived and in Charleston a new Supreme Council was organized in 1859; we say new advisedly, as there is absolutely nothing to show connection with, or succession from, the Council of 1801. Albert Pike, the organizer, and, while he lived, the dominating spirit of this latter body, which he falsely styled the "Mother Council of the World," endeavoring to deceive credulous people into accepting it as the original 1801 Council, says himself on page 19 of his published proceedings for 1878: "I am often asked why we do not publish our old transactions, to which I am compelled to reply that we have none to publish; we have no records of the transactions at Charles-

ton from 1801 to 1860; what minutes we had were destroyed with many pamphlets, papers and books of the General Secretary, during the war. I never saw any of them and do not know how full or how meager they were. . . . I do not know when I was elected a member, or when Grand Commander." From all this we find that Scottish Rite Masonry in America, prior to 1900, traces its ancestry to the 1801 Council of Charleston and that its founders, claimed as their authority a Charter or Constitution granted by Frederick of Prussia, at Berlin, in 1786, and which every Masonic historian brands as a forgery. The Grand Lodge of the Three Globes in Berlin, of which Frederick was Grand Master, after diligent research and examination of their records declared these Constitutions to be "entirely false and apochryphal." Koltz, in his history of Free Masonry in France, page 409, calls them "The Grand lie of the order," and the editor and translator of Reybold's general history of Free Masonry, page 175, speaks of the rite in America as being "shorn of what is considered its brightest attribute, viz.: Its creation by Frederick the Great, and proven instead to be the progeny of five mercenary Israelites of Charleston, S. C." So much for History. Now as to the treatment of the various factions by one another, which, to style as un-Masonic, is putting it very mildly indeed; one Cerneau body speaks of the Northern Jurisdiction as the "bastard child of a Masonic rape," while the Northern and Southern Jurisdictions unite in calling the Cerneau people by every conceivable name but that of Brother. There have been several rival Northern Jurisdictions as also rival Cerneaus. Three claim jurisdiction over the whole United States, its territories and dependencies, while two divide the territory between them, all opposed to each other, agreeing in nothing but mutual recrimination.

The Northern and Southern Jurisdic-

tions, aware of the woeful want of historical data, on which to base a claim to legitimacy, absolutely refuse to submit their case to the ordeal of public discussion or examination; their favorite methods being the private circulation of falsehoods and in applying the epithet, "Clandestine," to their opponents. It would be worth while in this connection to fix, if possible, the true Masonic meaning of the word "Clandestine," and to do so we will quote from the address delivered by the Most Worshipful Grand Masters of Craft Grand Lodges.

In 1894 the Grand Master of New York said: "Any organization or persons, claiming authority or power in Ancient Craft Masonry, not derived from the Grand Lodge, is Clendestine and spurious." The Grand Master of Tennessee in 1889 said, speaking of the different Scottish Rite bodies, "if they pretend, any of them, to confer our degrees, they are clandestine lodges, and their votaries are to us as heathens and publicans," and such is the universally accepted definition. How does it affect the Northern and Southern Jurisdictions whose members are so ready to shout clandestine at everyone that does not see through their spectacles?

C. T. McCleanehan, a shining light in the Northern Jurisdiction, in his "History of the Scottish Rite," says, "The degrees of the A. A. S. R. commence with the E. A., F. C. and M. M. It is advisable to confer the first three degrees on candidates before their advancement."

Albert Pike, the founder of the Southern Jurisdiction, says, on page 247, trans. 1855 to 1886, "undoubtedly we have the power to confer the Blue degrees and create symbolic lodges. Undoubtedly we have ample power to commission a Deputy Inspector General to confer the Blue degrees and create symbolic lodges in any unoccupied foreign country; beyond a question one of us as Sovereign Grand Inspector General could do so; we

are shorn of none of our ancient powers; to avoid prejudice and quarrels we refrain from the exercise here of our powers over the Blue degrees, with, on the whole, very beneficial results."

"A Mason of the Rite is not required to be or continue to be a member of a Master Mason's lodge."

The Charleston Council, organized under the pretended Constitution of Frederick, grants power over all degrees in Masonry from first to thirty-third degrees. (See Folger's history, page 272 to 284.)

In his official bulletin for 1871, speaking of symbolic lodges in Texas, started by his officers, Pike says: "They chartered a few lodges; they had ample power and the right to do so; these lodges are as regular as any in Texas." The Northern Jurisdiction started as a branch of the Charleston Council, in New York, in 1813. Its founder, De La Motta, at once denounced the Cerneau Council for renouncing power over the symbolic degrees, declaring that this power in the Scottish Rite was inalienable. (Folger's history, page 159.) In Pike's transactions 1857 to 1876, page 258, he says, "I have completed the rituals of all the degrees from the first to the thirty-second," and he fixes the price of the ritual of the first three degrees at \$5.00.

By these quotations from the official publications of the Northern and Southern Councils, it is seen that from their inception they have claimed jurisdiction over the craft degrees, declaring that this authority is inherent in them and that they could not divest themselves of it, even were they willing to do so, as an act of grace and condescension towards the craft Grand Lodges in this country they have waived their right, reserving their power to resume it whenever, in their opinion it is advisable to do so. That the Southern Jurisdiction has usurped this privilege in Texas, we have shown, and the present chaotic condition

of Masonry in Mexico is due to the same cause.

The true Scottish Rite, as practiced under authority of the Grand Council of Rites of Scotland, has never made any pretense of waiving a claim which they never possessed. In fact, they emphatically declare that the first three degrees always have been, are now, and ever should be, under the exclusive control of the Craft Grand Lodge. The applicant for the degrees of the Rite must be a Master Mason in good standing, and a certificate to that effect must accompany his application, and subsequent loss of standing in the Blue Lodge carries disability in the higher grades. We leave it with our readers to decide which is the clandestine body, the one which claims authority over the Symbolic Degrees and places on sale the ritual of these degrees, temporarily waiving its claim, as an act of condescension towards the Craft Grand Lodges, or the one which, like the York Rite, loyally acknowledges the supremacy of the Craft Lodge as the foundation of the whole structure, with which there can be no interference.

As to the Southern Jurisdiction being the "Mother Council of the World," we quote from an accepted authority: "It is a historical fact that Stephen Morin received his patent from the Supreme Council of France, and it was from Morin (so they claim), that the Southern Jurisdiction received its authority; if this is true, by what right has the said Jurisdiction to the title of 'Mother Supreme Council of the World?'"

What does history tell us of the spurious Council, alleged to have been organized by TWO members, and re-organized by Albert Pike? Where was its resting place from 1801 to 1860? Who received authority to bring about its resurrection? How was its resurrection brought about? If Albert Pike was the constituted successor, and his organization of 1860 the legitimate descendant of

the De la Motta Council, from where did he get the records, rituals, etc.? Let us see.

In the month of January, 1860, Albert Pike and A. G. Makey collected together a number of members of the old Supreme Council of New Orleans known as the "Foulhouse" Council, which originated from the French Supreme Council, and, having recently appointed each other to the office of Sovereign Grand Commander and Secretary General, attempted to hold a meeting in Charleston, S. C., but a quorum not being present, a second effort was made to induce members to attend a meeting in Washington, D. C., on the 28th day of March, 1860, at which time and place the Charleston Body, which for over fifty years had been extinct—in other words, dead and buried—was resurrected and named the "Supreme Council 33rd and last degree, A. A. S. R." This Supreme Council cannot show any Patent, or any authority, or any reason for its existence. They make the claim that their records were destroyed by the negroes who made a raid on the home of E. T. Carson during the Civil War. What became of the records of the Subordinate Bodies that composed this Supreme Council during the time from 1804 and 1857, when Albert Pike was made a 33rd by C. Samory? In 1870 Albert Pike in his allocation to the Supreme Council states that by union with that of the New Orleans (Foulhouse), the Charleston Body obtained the Ancient Accepted Scottish Rituals, through the efforts of Samory and Ladebat, former members of the Foulhouse Council; and that nothing was known before the union of the history of the Rite, and that it was but the shadow of a name.

The Foulhouse Supreme Council is still working in New Orleans, and is now known as the Supreme Council 33rd degree for the Sovereign and Independent State of Louisiana. This Supreme Council works the Scottish Rite Ritual from

the 1st to the 33rd, under the Constitution of 1762.

Albert Pike in his allocation of 1874, page 19, informed his Supreme Council that "the Rituals of the Symbolic degrees have been printed." And to show still further that Albert Pike claims authority over the Symbolic Degrees, we refer to the transactions of his Body, the first proceedings of his Supreme Council ever published. On page 64 of the proceedings the following occurs: "Friday evening, March 30th, 1860, the Supreme Council resumed labor in the 3rd or Master Mason degree."

On page 20 of his Allocations, 1878, Albert Pike acknowledges that he first heard of his Supreme Council in 1854, when it had but seven members; and he further states that in 1859 the Rite had little life anywhere except in Louisiana; which body, it will be remembered, had been the Foulhouse Council, which is still in existence, as before stated, under another name. In the same allocation on page 19 Pike says: "I am often asked why we do not publish our old transactions, to which I am compelled to reply that we have none to publish. We have no record of the transactions at Charleston from 1801 to 1860." One author remarks: "This does not bear out the statement of the Grand Secretary, 'That the records were destroyed during the Civil War, by the negroes at the home of the late Enoch T. Carson.'" On the same page (19), Albert Pike says: "I do not know when I was elected a member, or when Grand Commander." This is not surprising in view of the fact that no election was ever held to make him Sovereign Grand Commander.

On page 30 of the same allocation Pike says: "Twelve years ago we had no correspondence of any value, and no foreign power considered us entitled to respect, to most of them our existence was unknown." The records of all foreign Councils will prove that this statement is correct.

To close this chapter we will make one more quotation from the 1878 Allocation, in which, on page 18, Albert Pike says: "The memory of the Secretary General is the only proof of the election of any dignitary or member from 1802 to 1859."

It is certain that no regular record book of the transactions was ever kept, either in the Supreme Council or Subordinate Bodies, as none has ever been known or seen. In fact, none can be produced. In September, 1881, the Grand Consistory of Maryland and all of its Subordinate Bodies by unanimous consent, surrendered their Charters to Albert Pike. The Consistory was the only active Body in the Southern Jurisdiction. All of the members of this Body except ten left the Southern Jurisdiction.

Believing we have answered the first question of "Seeker after Truth," which is as follows: "When, whence and by whom was the Ancient and Accepted Scottish Rite of Free Masonry brought to America?" we cannot refrain from a brief recapitulation of events and dates, as we stated in our last chapter that we would do so. There is no doubt existing in the minds of Masonic students that "the Ancient and Accepted Scottish Rite" originated in Scotland. It was taken, in its primitive form, to France by the Chevalier Ramsey during the "Reformation," in 1727, or thereabouts. It consisted of seven degrees, as follows: 1, Apprentice; 2, Fellow Craft; 3, Master; 4, Elect; 5, Scotch Master; 6, Knight of the East; 7, Rose Croix. Then commenced the trouble, and the flames of schism spread rapidly over the world. A great number of organizations sprang into existence, but we will mention only a few in chronological order, that the chain of Masonic events may be intelligibly brought to the reader's notice. In 1755, the "Grand Lodge of France" was organized. In 1754, the foundation was laid for the Haute Grades, as now understood. "The Chevalier de Bonne-

ville established the "Rite of Perfection," and called it the "Chapter of Clermont" in honor of Louis of Bourbon. Pirllet, a tailor, and Lacorne, a dancing master, the latter a Deputy of Chaillon de Joinville, established a series of 25 degrees, at Paris in 1758, and called themselves the "Empire of the East and West." The historian Ragon informs us that, owing to the immoral character of Lacorne, he was deprived of his office in the Craft, and in order to revenge himself, he determined to set altar against altar by the collection of this series of degrees. The members assumed the titles of "Sovereign Prince Masons," "Substitutes General of the Royal Art," "Grand Superintendents and Officers of the Grand Sovereign Lodge of St. John of Jerusalem," etc. But little is known of this "Holy Empire" for some years, but Chaillon de Joinville gave a patent to Stephen Morin, a Jewish merchant, to propagate the Rite in the West Indies. This "Holy Empire" spread to Berlin in 1758; to Bordeaux in 1762. We have a meager account of the granting of a patent by Stephen Morin to Henry A. Franken in 1767, who, in turn, founded a Chapter at Albany, New York, in 1769. A reliable historian informs that Stephen Morin was never in the United States of America. The nearest he came to America was when he was in Kingston, Jamaica. In 1766 the "Grand Orient of France" annulled Morin's patent, and all his doings after that were irregular. (The matters, "how the A. A. S. R. came to America," have been treated in previous chapters.)

We have been treating the subject of the Ancient and Accepted Scottish Rite, as applied to the Southern and Northern Jurisdictions, as known in America, who practice only the High Grades, viz.: from the 4th to the 33rd degree. We have done this, believing it to be the gist of the question, as it stands out in bold relief, and in contradistinction to the A. F. and A. M., who profess only the Craft

degrees. But, as this magazine is published under the auspices of and in the interest of the "American Masonic Federation," which organization controls only the Craft degrees, and conjointly with the "Confederated Supreme Councils of America, Sovereign Grand Inspectors General, 33rd and last degree, A. A. S. R.," and also, seeing that nearly all the Latin nations and a great many European countries practice the A. A. S. R. Symbolic, and with whom we are in amity, we think it wisdom to advance a brief history of the A. A. S. R. Symbolic, and point out its advent into America. We will also touch, briefly, on the advent of the genuine, and simon-pure A. A. S. R. into America, and hope this will terminate our answer to question one.

As we have shown in a previous chapter, the reason that the Southern Jurisdiction claims no jurisdiction over the Craft degrees is that Albert Pike, while claiming the right (and they did exercise it in Texas), announced that, while it was lawful it was not expedient, and he concluded to refrain from its practice, so that he would not come in conflict with the Grand Lodges already established in America, and known as A. F. and A. M.

This was the condition that existed in Louisiana in 1850, as the following historical excerpts will show:

Ragon says in his history of Scottish Free Masonry, page 85: "The Mother Lodge of St. John of Scotland Marseilles was organized by a Scotsman of Prince Charles' suite (Lord Kilmarnock Grand Master of Mother Kilwinning Lodge) in 1751.

Though all Masonic writers agree that Scottish Masonry was introduced into France by the Chevalier Andrew Michael Ramsay, and fostered and propagated by Prince Charles Edward Stuart and the Scottish political refugees who fled to France after the disastrous war of 1745,

and we could pile up quotations by the hundred, enough has been done to show that Scottish Masonry was introduced into France coeval with, if not anterior to, the English system, that it finally overcame the latter, and we will now show how it came from France to America.

Masonry was first introduced into the British American colonies by Charter from the British Grand Lodges, chiefly from one of the two rival English Grand Lodges. Louisiana being originally a French colony, the brethren there applied to France for Charters; and a Lodge "established after the Scottish Rite" in 1794, by the Grand Mother Lodge of Marseilles, in consequence of the events of the French revolution. This Lodge took the name of "Polar Star Lodge." (See Folger's history of the Scottish Rite, page 14 of documents.)

On the 19th of June, 1913, the Scottish Masons were inaugurated into a Grand Consistory of the State of Louisiana. (See Folger, pages 14, 15.)

In 1813 the Marquis de Sant Angelo, who had been Lieutenant Commander of the Supreme Council, arrived in New Orleans and informed the Brethren of the Grand Consistory of the slumber into which the Supreme Council of the Western Hemisphere had fallen, and as the Grand Consistory of Louisiana was the highest in rank, as well as the sole active member of the sleeping Supreme Council, the Marquis Sant Angelo, with the aid of several thirty-thirds then in New Orleans, organized from it the "Supreme Council of the 33d and last degree of the Ancient and Accepted Scottish Rite for the United States of America." Several of the local P. R. S. were advanced to the 33d degree, and the Grand Consistory passed under the jurisdiction of the Supreme Council, which was recognized by the Grand Orient of France by resolution of the 16th of April, 1863.

Brother Sant Angelo was the first Grand Commander of the Supreme Council and since then there has been an unbroken succession of Grand Commanders.

Brother Folger, the historian of the Scottish Rite in America, places great stress upon the fact that through this Supreme Council the chain of succession was regularly kept up, and acknowledged by Foreign Powers from the year 1813 to the year 1850, and when the Cerneau Supreme Council was reorganized in 1851, the Grand Commander of the Louisiana Supreme Council of 1839, Brother James Foulhouse, was solicited to confirm its legality by installing its officers in his official capacity, which he did. As we stated above, on solicitation of the Grand Lodge, the Grand Consistory in 1833 surrendered to its control of the Symbolic degrees, and the Grand Lodge administered them in a separate chamber for seventeen years. In the interim, however, a number of York Rite Brethren angered with the Grand Lodge for tolerating the Scottish and French Rites, set up a clandestine and irregular Grand Lodge, where nothing but the York Rite would be recognized. However, the bulk of the State Grand Lodges refused to recognize them and they effected a union with the regular Grand Lodge in 1850, when a convention of all the Lodges was held to draft a new constitution. At this convention the Scottish as well as other Rites were represented, and the Brethren of that Rite considered that all were again to be on an equal footing. Imagine, then, their surprise when the Supreme Council received a communication officially from the Grand Lodge to the following effect:

"New Orleans, March 5th, 1859.

"To the Supreme Council of Sovereign Grand Inspectors General, of the Thirty-third and Last Degree, Ancient Scottish Masonry:

"Brethren: Per mandate of the Grand Lodge of the State of Louisiana, I respectfully hereby inform you that the

following resolution was passed and adopted by that body, at its extraordinary meeting of the 4th inst.:

"Resolved, That the Grand Secretary of this Grand Lodge shall immediately inform the Supreme Council of Sovereign Grand Inspector Generals, of a thirty-third degree meeting at New Orleans, that this Grand Lodge renounces now and forever, to constitute any Symbolic Lodges, other than as Ancient Free and Accepted Masons."

"I remain, with the highest consideration,
Yours fraternally,

"J. J. E. MASSICAT."

This resolution of Grand Lodge and the official communication of the same to the Supreme Council was in effect handing back to the latter body the control of the Symbolic Lodges of the Scottish Rite which the former had received from them in 1833. The Supreme Council considered it in this light, and immediately resumed this control, and the Symbolic Lodges of the Scottish Rite surrendered the charters which they had received from the Grand Lodge, receiving new constitutive charters from the Supreme Council.

The York Rite Grand Lodge being thus foiled in its efforts to abolish the working of the symbolic grades of the Scottish Rite, endeavored by misrepresentation and distortion of facts to prejudice Masonic powers at home and abroad against the Supreme Council. To do this at home was comparatively easy, as the Grand Lodges of the York Rite were fully prepared to believe any evil attributed to a Scottish Rite body. Like their prototypes of old, they were ready to exclaim, "Can any good come out of Nazareth?"

With foreign powers, however, the task was not so easy, and when the subject came up for discussion before the Chamber of Council and of Appeals of the Grand Orient of France, Brother Le Blanc De Marconnay, 33d degree, Grand Orator, in his address to the Council

showed he was fully aware of the true situation, as a few quotations from his address will show:

"The Scottish Masons applied to the competent authority of said Rite for the establishment of a Grand Consistory for the Southern portion of the United States. Said Consistory was inaugurated and proclaimed in New Orleans on the 19th day of June, 1813, and became afterwards a dependency of the Supreme Council, now existing in that part of the world."

"Furthermore, the Grand Lodge by a decree of June 8th, 1833, which decree was notified to the Grand Consistory of Princes of the Royal Secret for the State of Louisiana, established in her bosom a Scottish Symbolic Chamber, and requested the Grand Consistory to divest itself of the right of constituting Scottish Lodges, and to transfer the same to said chamber. . . . This act proves undeniably that the Grand Lodge of the York Rite recognizes the right of the Grand Scottish Consistory, and consequently of the Supreme Council, to establish Lodges of its system in Louisiana."

"This Supreme Council has been recognized by the Grand East of France, with which it has held a correspondence for more than forty years, and its regularity is at this day beyond question."

After discussing fully the formation of the clandestine Grand Lodge by the dissatisfied York Rite Brethren, and the subsequent amalgamation of the two Grand Lodges and the issuance of the anti-Scottish resolution of March 5th, 1850, he goes on to say:

"It was in consequence of this event that the Supreme Council, by a decision dated September 20th, 1850, resumed its authority over all the degrees of the Ancient Accepted Scottish Rite. Supreme Councils can dispense with constituting Symbolic Lodges when there exists an authority conferring the inferior degrees; but they resume and exert their rights on symbolism when said authority ceases

to practice the Rite. Therefore, as long as the Grand Lodge of Louisiana possessed a Scottish Symbolic Chamber in its bosom, the Supreme Council of New Orleans had a right to confine itself to the practice of the higher degrees; but when the Grand Lodge had abolished that Chamber, when it had declared that it would no longer constitute Lodges of the Scottish Rite, the Supreme Council had not only the right, but it was its duty to constitute regular Lodges after its Rite throughout the whole extent of Louisiana. . . . The Grand Lodge of Ancient Masons for the State of Louisiana ought to reflect that she herself acknowledged the right of the Supreme Council of regularly conferring Symbolism when she requested that body, on the 8th of June, 1833, to relinquish the right of constituting Lodges throughout the extent of its territory, on condition of its establishing a Scottish Chamber in its bosom. Finally we do hereby solemnly and in the presence of the Masonic world, declare that the Scottish Masons, under the jurisdiction of the Supreme Council of New Orleans, possessing all and every condition required for one to be a regular Mason, should be received as such in the French Temples, and that our alliance with the regular Scottish authority in Louisiana shall remain unshaken."

So much for "Scottish Rite" Symbolism, as practiced by the American Masonic Federation. The question might be asked, "Why did we not receive our authority from Scotland to practice the Craft degrees?" We answer, in two words, "Exclusive Jurisdiction." The organizers of the A. M. F. are all or nearly all members of the oldest Craft Lodges in Scotland, working under the obedience of the Grand Lodge of Scotland. Especially is that so of the editors of this magazine. But, "exclusive jurisdiction," that foe to Freemasonry, prevails in Free (?) America, and ostracism prevails to that degree that,

although its organizers have a life standing in the Craft Lodge to which they belong, as Free and Accepted Masons, in the obedience of the Grand Lodge of Scotland, and the Grand Lodges of the American Rite, are all in harmony with the Grand Lodge of Scotland, the doors of American Lodges are closed against them, because of exclusive jurisdiction. Other Christians should not find fault with the Baptists for practicing "Close Communion."

Now, for the Ancient and Accepted Scottish Rite, as practiced by the Confederated Supreme Councils of America, Sovereign Grand Inspectors General, 33rd and last degree A. A. S. R. To remove any doubt, and to answer anticipated questions, we will quote as follows: (Proceedings of Supreme Council, 1908.)

Confederated Supreme Councils of America. Sovereign Grand Inspectors General. Thirty-third and Last Degree of Scottish Freemasonry.

Office of the Secretary.

It is hereby certified that the following is a copy of Article II in the Laws of the Confederated Supreme Councils of America:

"The Confederated Supreme Council, nor any of its constituent Councils, neither has nor claims to have any control whatever over the first three degrees, which are and ever should be the exclusive property of the Symbolic Grand Lodge, but requires all aspirants for its degrees to be members in good standing in some Lodge holding of a regular Grand Lodge."

(Attest) ROBERT S. SPENCE,
Secretary.

(Copy of Triplite Council Diploma.)

UNTO ALL MEN.

Whereas, We, the Members of the Triplite Council, being the Supreme Governing Body of the Early Grand Rite of the Masonic Haute Grades, do certify that our well beloved Brother and Cousin Matthew McB. Thomson, who hath herein

signed his name, is Keeper of Rolls in our Council, which office is held *ad vitam*, *ad culpam*, and has power as such to confer all Degrees recognized by the Early Grand Rite, and to grant diplomas for the same. As proof of the authenticity of these presents we have subscribed our hand and affixed our grand seal, this 22nd day of April, A. D. 1876.

WILLIAM MARTIN, M. P. G. Sovn.

Dear Sir and Brother: Word as to the position of the Scottish Grand Council of Rites among Scottish Rite Bodies of the World. It is the only one claiming to be of time immemorial and bases its laws not upon Charters, as its claim precludes the possession of such, but upon the fact, acknowledged by all Masonic historians, that up to the end of the eighteenth century all degrees were worked in Scotland in the Craft Lodges, especially in those Lodges located in the Western portion of the Kingdom (the home of the Ancient Mother Lodge of Kilwinning), in a Pendicle or Daughter Lodge, for example, in the Ayr Kilwinning St. John's Lodge was initiated the famous Chevalier Ramsay, who introduced the Scottish High Grades into France, from whence they have spread over the Masonic World. In 1800, for professedly political reasons, though mostly from a spirit of jealousy towards the Mother Lodge (then its powerful rival), the Grand Lodge of Scotland issued an edict forbidding its Daughter Lodges from working any other Degrees than those of St. John's Masonry. The votaries of the Higher Grades, thus left without a Masonic home, applied to the Sister Kingdom of Ireland (where there was a Grand Encampment of Knight Templars) for Charters, under which they worked all the degrees they had formerly worked under the Craft Charter, a system which continued in vogue till 1826, when the Early Grand Encampment of Ireland granted a Charter of Renunciation to the *Fratres* in Scotland, creating them an Independent

Grand Body. Consequent on the reorganization thus made necessary, the Tabernacle or Council of Patriarchs by whom the Higher Grades had been conferred first in the Craft Lodge, and later in K. T. Encampment, with the consent of the New Grand Encampment (the Charter of Renunciation being only a Templar authority), branched off and formed what is now the Grand Council of Rites. Since then there has been an unbroken succession of Sov. Grand Com.

Saluting you, dear and Ill. Frater, B. T. N. A. N. K. T. T. E. O.,

PETER SPENCE, 33 deg.

Sov. Grand Com. Scottish Grand Council of Rites.

We have been lately called to answer the question, "From where does the right and authority come, to work the 'Rite of Misraim' in America? We append the following, from the Archives

Under date of July 15, 1862, a charter authorizing the working of all degrees of the Rite of Misraim, in and for America, was granted by the Supreme Grand Council of Rites for Scotland, and subsequently approved and endorsed by the Grand Master of the Grand Council of France. A copy of this charter is here presented:

Copy of Charter.

We, the Grand Secretary of the Supreme Grand Council of Rites of Scotland, do hereby certify and declare that our Ill. Bro. Harry J. Sermour, 96 deg., G. Master of the Rite of Memphis for America, has been duly admitted a member of our Supreme Grand Council, with full powers to control and confer all the degrees of the Rite of Misraim in America as the Supreme Grand Commander, and as such has been recorded in the books of our Supreme Grand Council.

Given under our hands and seal of the Supreme Grand Council, this fifteenth day of the month Raophi A. L., 6852, and the Christian Era, July 15, 1863.

(Seal.) AHTOLE, Grand President.
DONALD CAMPBELL,
Grand Secretary.

The following excerpt from the report of the Most Ill. and Pusiant Sovereign Commander of the Confederated Supreme Councils of America, Bro. M. Mc B. Thomson, will be interesting, as being in line with our thoughts. It formed a part of the "Proceedings" of the Grand Council of Rites, at its bi-annual session, 1910:

The Confederated Supreme Council of America, formed under authority of my patent, and recognized by Grand Council in 1907, has since then led a very quiet and uneventful existence. It has continued in activity, and is doing a good work. It is, however, prouder of its descent from the Grand Council of Rites of Scotland, the ancient Mother of all Scottish Rite Masonry, than it is of its independent existence, or its membership in the Confederation of Scottish Rite Bodies of the World.

The following from the same proceedings, is a fitting close to the long and perhaps tendentious answer to the first and second questions, propounded by "Seekers after truth," and we will take up the other inseriatim, and continue the answers from time to time, until all are exhausted.

During the year the Grand Council found it necessary to issue the following certificate:

"Unto all whom these Present may come: Greeting. This certifies that M. Ill. Bro. Matthew M'B. Thomson, 33 deg., xlvii deg., 90 deg., 96 deg., &c., is the Grand Representative of the Scottish Grand Council of Rites in the United States of America, and he only has authority to act in our name. This further certifies that the only A. and A. Scottish Rite body organized in the United States of America, with the consent of this Grand Council of Rites, is the Confederated Supreme Council, of which M. Ill. M. M'B. Thomson is Grand Com-

mander, and R. S. Spence, Grand Secretary.

"ROBERT JAMIESON, 33 deg.,

"Grand Secy., Gen."

Question 1—When, whence, and by whom was the Ancient and Accepted Scottish Rite of Free Masonry brought to America?

This has been answered at length.

Question 2—How many degrees did the Rite consist of at the time of its introduction?

This question has been fully answered.

Question 3—By what constitution was it governed?

At the time of its introduction to this country, it was governed by no constitution. It was made up of a conglomeration of degrees, the work and invention of numerous individuals, who acting without authority, and wholly without principle, adopted the fiction, afterwards promulgated as the "charter," or "Constitution of Frederick the Great. We will briefly reply to this fabrication, we say briefly because we have explained this in previous numbers in connection with this article. We quote from an author, who speaks for the "Southern Jurisdiction," at Washington, and whose effusion is the *rade mecum* of that organization. We quote this so that we can more forcibly produce the opposite, and give our readers the choice.

"In his own country of Germany the Rite of Perfection under Frederick the Great, freed from the intrigues and power of the Jesuits, continued to flourish, and he gave it its Grand Constitution in 1762, which, on October 25 of that year, were finally ratified at Bordeaux, France, and proclaimed for the government of all the lodges of Sublime and Perfect Masons, Councils, Colleges, and Consistories, of Sublime Princes of the Royal Secret(over the two hemispheres. This was done with the consent and approval of the Grand Consistory of Berlin, of which Frederick the Great was the Grand Commander and the Supreme

Chief of the Scottish Rite. But he, seeing the success of the war of the American Revolution for liberty and independence, a new nation born and established on the western shores of the Atlantic, whose independence had in 1783 been acknowledged by the mother country of Great Britain and a treaty of peace made and declared; and knowing what influence Masonry had exerted in producing that result, and the new American nation with an immense continent behind it, with a vast future before it, resolved upon a change and an augmentation of the Rite of Perfection. Thus, after a period of twenty-four years, he re-constructed and re-organized it upon a new basis, and to prevent its control from again falling into the hands of the Jesuits and to bring into it all the history of the Teutonic Knights during the Crusades, that order now being composed of Protestants, he added and interlaced eight other degrees to it, named the new and reformed system, the **Ancient and Accepted Scottish Rite of Free Masonry**, and established the **Grand Constitutions**, which were ratified and signed at Berlin on May 1, 1786. By these Constitutions of 1786 he resigned his authority, and his Masonic prerogatives were deposited with a Council in and for each nation, to be composed of Sovereign Grand Inspectors General of the 33rd and last degree of legitimate Free Masonry, limited in number to that of the years of Christ on the earth. On August 17, 1786, Frederick the Great died."

The author of the above speaks authoritatively, and for the Southern and Northern Jurisdiction, which, in their combined organization claim to be the "Mother Council of the World." Now, look on this picture: From "Findel's History of Free Masonry," page 698, published in London, and translated by D. Murray Lyon, Grand Secretary of the Grand Lodge of Scotland.

"The spriousness of the so-called constitution, etc., of 1786 of the Ancient

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M. McB. Thomson, 415 Vermont Bldg.
Robert S. Spence, 509 Vermont Bldg.

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and Accepted Rite."

(Declaration of the Grand Lodge of the 3 Globes at Berlin.)

These Statutes, Regulations, etc., (of the Ancient and Accepted Scottish Rite of 33 degrees), translated by Albert Pike, in our opinion, bear internal evidence of their spuriousness, and we have on all proper occasions denied their authenticity. The last steamer from Europe brought us the result of the investigations of the Grand Lodge of the 3 Globes as contained in its Protocol of December 19, 1866, which sustains us.

The Protocol as translated is as follows:

"The Grand Master stated that W. Bro. Merzdorf of Oldenburg, the highly estimated honorary member of the Grand Lodge, had sent to the "Directory of the Order" (Bundes-Directorium) a lengthy critical examination of the Constitution and Statutes of the system of the 33 degrees. The collection of these Constitutions, etc., has the title.

"Statutes and Regulations, Institutes, Laws and Grand Constitutions of the Ancient and Accepted Scottish Rite, compiled with notes from authentic docu-

ments for the use of the Order. By Albert Pike, etc., New York, 1859."

To be Continued

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. McB. Thomson, 415 Vermont Building, Salt Lake City, Utah.

ADVERTISEMENTS.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 N. Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 1 p. m. at Knights of Pythias Hall, 1524 Powell street. R. W. M., Bartolome R. Losada; Secretary, M. D. Alba, 2954 Lagima street.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119 1/2 So. Spring st. L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave. Secretary, Frederick Stienhauer. Bro. Styams is in attendance day and night at above address.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lorntsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

THE UNIVERSAL FREEMASON

Volume 8

April 1916

No. 10

OFFICIAL.

The third edition of the authorized Ritual used in the Lodges in the A. M. F. is now ready and can be procured from the Grand Secretary General by any Brother in good standing. The price in leather binding is \$2.00. The Mark Catechism is also now ready, price 25c.

On the 6th day of December, 1915, the following Brethren were installed to office in Lodge Trinity No. 44: W. S. Pulver, R. W. M.; Emil Sauer, W. M. D.; R. H. Alsleben, W. M. S.; Paul Raden, W. S. W.; T. J. Engelstadt, W. J. W.; Thomas Perrot, Secretary; T. J. Engelstadt, Treasurer; Harry Barnum, S. Deacon; Theodore Carlson, J. Deacon; H. E. Knowles, S. Steward; Martin Scott, J. Steward; Anton Swanson, Almoner; P. J. Brodresses, Inner Guard; M. E. Moe, Tiler.

On the 20th of December, 1915, the following Brethren were installed in office in Glenlivet Lodge No. 43, of Vallejo, Cal.: Carl Derganc, R. W. M.; L. H. Smith, W. M. D.; O. Hickstein, W. S. W.; J. O. Timm, W. J. W.; C. S. Perry, Secretary; L. H. Smith, Treasurer; J. Mattoz, S. Deacon; J. Posser, J. Deacon; A. Frankiskine, S. Steward; F. Valli, J. Steward; W. Diefenbach, Almoner; E. Kirbach, Inner Guard; A. Sarti, Tiler.

Following are the Provincial Grand Officers of Oregon:

H. L. Kelley, Supreme Master's Deputy; S. H. Haines, P. G. G. M.; H. M. Lorentsen, P. G. M. Depute; John Ditchburn, P. G. M. Substitute; J. M. Dixon,

P. G. S. Warden; Frank Motter, P. G. J. Warden; E. M. Senn, P. M. Secretary; T. McIntyre, P. G. Treasurer; Victor Johnson, P. G. S. Chaplain; E. E. Morrison, P. G. J. Chaplain; F. Tollmer, P. G. S. Deacon; R. Diller, P. G. J. Deacon; J. L. Wheeler, P. G. Master of Ceremonies; George Parsons, P. G. Almoner; J. M. Kennedy, P. G. Musician; John Nordstrom, P. G. Marshal; I. C. Pier, P. G. S. Steward; Peter Bolin, P. G. J. Steward; P. A. Johnson, P. G. Inner Guard; C. Cato, P. G. Outer Guard; W. G. Wabschall, R. E. McIntyre, P. G. Trustees; George S. Brightling, P. G. Orator.

Following are the Provincial Grand Lodge Officers of the Province of California:

W. C. Cavitt, P. G. M.; J. J. Enos, P. G. M. Depute; U. S. G. Pope, P. G. M. Substitute; G. H. McCallum, Supreme Lodge Representative; C. Sparre, P. G. S. Warden; Carl Derganc, P. G. J. Warden; H. Methmann, P. G. Secretary; Eli Gordon, P. G. Treasurer; L. Perowich, P. G. Almoner; Dr. W. E. Poole, P. G. Chaplain; Jack Hudson, P. G. Bible Bearer; W. B. M. Beverley, P. G. Orator; Gus Spitz, P. G. Marshal; S. Couz, P. G. S. Deacon; R. Losada, P. G. J. Deacon; A. W. Nichols, P. G. S. Steward; A. M. Samuelson, P. G. J. Steward; V. Kipphen, P. G. Inner Guard; John Forquhar, P. G. Tiler.

In the case of Supreme Lodge Representative, Brother G. H. McCallum was recommended, same to be confirmed by the Supreme Master.

EDITORIAL.

**With What Foreign Masonic Powers
Does the A. M. F. Affiliate?**

We have been asked by the Brethren to give this information in the Universal Freemason, and gladly do so, prefacing it with the statement that so far as has been brought to our notice, the Diplomas of the A. M. F. have been accepted in every foreign country where presented. The Grand Lodges of Universal Masonry are so linked together by the system of exchanging representatives as gages of amity, that in many cases exchanging representatives with one is equivalent to recognition by all other powers with which that one itself exchanges. To make this more plain, we give the names of the powers exchanging with some of those with which we exchange. The following is the list in part:

Supreme C. and G. L. of Luxeburg. Exchanges with G. O. France; 3 Globes, Berlin; G. O. Belgium; S. C. Belgium; Hamburg Saxe; Holland; Darmstadt; Italy; Hungary; Egypt; The Sun, Beyreut, Brazil; G. O. Greene; S. C. France; Roumania; Argentine; G. L. France; Turkey; S. C. Turkey; S. C. Greece.

Spain, Grand Lodge. Exchanges with G. L. Bonaerense, Argentina; League of Independent Lodges of Spain; R. G. L. Catalane Balear; G. L. Scottish Rite, Germany; National G. L. of Cuba; Grand Lodge of Massachusetts, Masonic Temple, Boston; G. L. of Liberia; G. L. Alpina; G. L. "Angeles," White Masonry, Malaga; S. C. of Ireland (united rites); S. C. Persia; S. C. India, Calcutta; S. C. of Mizraim, Paris; S. C. of Roumania; S. C. of Germany, Berlin; G. O. of National Cuba; G. O. Portugal; G. O. of Italy; G. O. Egypt, Alexandria; G. O. Rito Azul Argentina.

Spain, Grand Orient. Exchanges with G. L. Saxony; Hungary; N. S. Wales; Argentine; Nicaragua; San Salvador; G. O. France; Egypt; G. O. Brazil; Holland; Portugal; Parana Brazil; Haiti;

Rio Grande do Sul, Brazil; Italy; Venezuela G. O.; Sweden; Peru; New Zealand; Ireland; Mexico; Switzerland; Denmark; Chili; Guatemala; Roumania; Belgium; Greece; Vera Cruz, Mexico; Frankfort.

G. O. of Portugal. Exchanges with all of the foregoing, and in addition, with Luxemburg; Sweden; Tasmania.

Roumania. Exchanges with G. L. Grance; G. O. France; Holland; Luxemburg; Egypt; Brazil; Italy; Belgium; Peru; Iowa; Cuba; Chile; Mexico; Porto Rico; Venezuela; Haiti; Costa Rica; N. S. Wales; Victoria; New Zealand; British Columbia; Rio Grande do Sul; Turkey; Salvador; Serbia; Argentina.

Italy, G. L. and S. C.

France, United G. O.

Germany, S. C., Scottish Rite.

Turkey, G. L. and S. C.

G. O. of Haiti. Exchanges with G. L. England; Ireland; Scotland; New Zealand; Roumania; Brazil, Chili; Tasmania; German G. LL.; Egypt; Sweden; Hungary; Cuba; Italy; Belgium; Spain; Peru; Greece; Porto Rica.

National G. L. of Scotland.

Mexico, United G. L.

Yucatan, G. L.

Brazil (Rio Grande do Sul).

Serene G. O. of Cuba.

G. L. of Cuba.

Grand Lodge of San Salvador.

Grand Lodge of Nicaragua.

How Hard It Is to Kill a Lie.

We are reminded of the truth of the above by a little item in the "Virginia Masonic Journal," reading: "As is well known, Frederick the Great was Master of his Lodge, Grand Master of Prussia, and at the head of the Scottish Rite Masonry in that country." There is just enough truth in this to make the lie more misleading. Frederick was a Mason; he was Master of a Lodge, and he was Grand Master of one of the Prussian Grand Lodges. But he never was possessed of the Scottish Rite degrees.

let alone being the head of it; nor was the Scottish Rite known in Prussia during his lifetime. This lie was first heard of when the Council spoken of in the preceding item of our editorial was formed in Charleston, South Carolina, in 1802, and claimed as authority a copy of a pretended constitution from Frederick, and it was only after the fraud had been thoroughly exposed that the claim was abandoned and the title Mother Council of the World adopted.

CLANDESTINISM.

So much has been said and written on the above subject that one would think that all the changes had been rung, and the subject had been worn threadbare, but our Brethren of the local rite do not seem to think so. The subject seems with them to be a perennial one; continually springing up as fresh as ever and still adorned with the same old tags, lies and sophisms, and we would not risk tiring the patience of our readers by again writing on the subject were it not that several of our Brethren have requested us to comment on some items which appeared in the March number of the "Tyler-Keystone" on clandestine and clandestine lodges, and give where possible an account of the origin and source of the several bodies therein classed as clandestine.

The Tyler-Keystone has ever been one of the fairest and most Masonic of our local rite exchanges. We knew it before it was hyphenated, and as the Tyler exchanged with it over twenty years ago when we edited the "Scottish Freemason" in Scotland, therefore in what we say we have no desire to reflect on it in any way. In fact the main item we comment on is quoted, and not original with the Tyler-Keystone.

As usual with this class of articles, the writer starts with a definition of the word "clandestine," giving the accepted definition, "hidden or secret." and Mackey's definition "contrary to, or

in defiance of law," he ought, however, to give the one accepted by the Masons of the world, e. g. There could be a clandestine meeting of a regular lodge if it met without the consent of its Master and Wardens, or at times or in places not authorized by the power chartering it, or the lodge or grand lodge would be clandestine that met without a warrant from a superior Masonic power competent to grant the same. Thus defined, it becomes easy to decide what is legitimate and regular, from what is clandestine and irregular. Whereas Mackey's definition would only lead to needless confusion, as to quote the article itself "Under this definition each Grand Lodge decides for itself," therefore clandestine is not necessary irregular or unwarranted, but simply "contrary to, or in defiance of" the law of some particular grand lodge, even though the grand lodge work contrary to or in defiance of the universally recognized law of Masonry.

According to the definition of the term as accepted by the vast majority of the world's Masons there are but two regularly organized Masonic powers in this country. These are the Supreme Council of Louisiana of the A. A. S. R. and the American Masonic Federation, all others, no matter by what name they are known, are Clandestine and Irregular. To many this may seem a startling assertion, yet it is easily proven and that too, by standards set up by the writer of the article we comment on in his endeavor to prove all others wrong. To quote: "However honest in their convictions the men may be who form these Masonic bodies, they are formed and conducted contrary to the law regarding ancient craft Masonry, as handed down to us from time immemorial; therefore, they being contrary and in defiance of law, are clandestine and must be so treated." There we have something definite to go by, the law handed down to us from time immemorial, to find this law we must go to the Mother Grand Lodges

of England, Ireland and Scotland, as with the sole exception of the state of Louisiana, all the Masonry of the U. S. A. has directly or indirectly come from these sources. The first Grand Lodge according to modern working, was established in London in 1717 and it laid down the law, subsequently forming part of the constitutions of the sister Grand Lodges of Ireland and Scotland—that no lodge could be regularly established except by warrant from the Grand Lodge, all others would be clandestine and irregular.

Masonry from one or other of these sources was introduced into the American colonies about 1729, and subsequently as the lodges increased in numbers, Provincial Grand Masters were appointed to have oversight over them, something after the manner that district deputy grand masters are still appointed in thickly settled districts. This system continued until the thirteen colonies became the United States of America, when the American Brethren conceived the desire for Masonic as well as political independence from the mother countries. This desire was proper and laudable, and without doubt, had they applied in proper form for authority to organize into Grand Lodges the authority would have been given, as it had been by the Grand Lodge of England to France; and by Scotland to Denmark and Hamburg. Instead of doing this, the Brethren in violation of their solemn obligations pledging them to obey the laws of the Grand Lodge chartering them, clandestinely met and professed to form themselves into Grand Lodges. These clandestine Grand Lodges in turn granted charters to form lodges in other states, which lodges in turn formed themselves into Grand Lodges equally clandestine with the others. Can clean come out of an unclean thing? It may be claimed in extenuation of the Masonic crime these Brethren committed that they "were

formed in perfect good faith and are conducted in full accord with the Masonic precepts which govern Masonry." Yet we have the dictum of the writer of the article that honesty of conviction is no excuse for breaking the law.

It might be said, indeed it has been claimed that the breach of Masonic law committed by the early Brethren in America was but technical, in case this excuse should be used by those whom this article termed clandestine, the writer says, "The law which declares certain human beings 'a bastard' may be said to hinge on a technicality. The absence of that 'technicality' is what makes the person a bastard. The absence of the particular element of regularity which is so essential in deciding who are Masons makes them clandestine, and requires that they should be so declared," and if this be good law or reasoning when applied to other than local Masons why should it not be as good when applied to local Masons? Of a truth can we say Mene mene Tekel Upharsim, for they have been weighed in the balance, and the balance of their own construction, and been found wanting by their own arguments and the application of their own standards they are proved to be clandestine and irregular. So again we say the only perfectly regular Masonic powers in the U. S. A. are the Supreme Council A. A. S. R. of Louisiana and the American Masonic Federation, as they are the only ones who can show a clear chain of title.

The vast majority of the local Masons are not "reading Masons," and know but little of the history of their organization and to such the knowledge that their lodges are clandestine will come as a surprise, but, quoting from the Tyler-Keystone's editorial comment: "While such a fact is regrettable, it is the right and manly thing, on being convinced of error, to take steps to correct the same," and the lodges in the American Masonic Federation stand ready to receive and

heal such Brethren as have innocently joined one of the local rite lodges believing that they were regular.

Concerning the other Masonic bodies called clandestine in the article and of which the writer thereof seems only to have known by hearsay a few words will suffice. Of the colored Masons we have had occasion to write frequently of late. That the organization of the Prince Hall Masons was clandestine, having been self-created without any authority from a superior power, is known to all who have given the subject even cursory study, but it is no more so than the Grand Lodges of the local rite white Masons, both are equally irregular. If there be any advantage it lies with the colored Masons, as their founders were compelled by force of circumstances to adopt irregular methods, while the white Masons adopted from choice.

The body founded by Mr. Darius Wilson with headquarters in Boston, Mass., and called by him the Sovereign Sanctuary of the Royal Masonic Rite, and professing to work the degrees of the Rite of Memphis, had a color of regularity so far as the higher degrees of that rite were concerned, as it was regularly incorporated in the state of Massachusetts, and Wilson was an officer of the Supreme Council in Italy. Unfortunately for his claim, there was at the time he organized his Sanctuary, and for years both previous and subsequent thereto, a legitimate and duly chartered Sanctuary controlling the rite in this country. For working the Craft degrees Wilson never had even a color of authority and the body he started is now defunct.

The Grand Lodge A. F. & A. M. of Ohio though clandestine from the fact that it was self-created, is as regular as the Grand Lodge F. & A. M. from which it seceded, as that body is also clandestine and for the same reason, and the seceders were compelled to take the course they did by the tyrannical conduct

of the F. & A. M. who sought to dictate to its members the particular high degree body of which they should become members. This body, while it still has some following, is dying from the fact that its members have no recognition outside their own lodges.

The body styling itself the St. John's Grand Lodge A. F. & A. M. for Massachusetts is another clandestine body formed by former members of the irregular Grand Lodge of Ohio, but unlike the Ohio seceders who had an excuse for their secession, this has not even the shadow of an excuse for its existence, as none of its founders had ever any connection with the local Grand Lodge of Massachusetts, or had suffered Masonic injury from it.

The Regional Grand Lodge working under the Grand Orient of Spain in Pannsylvania had its origin in a lodge started in Allentown, Pa., chartered by the Grand Lodge of Roumania, when Jacques Ochs was the deputy for the Roumanian Grand Lodge. The members of the lodge becoming dissatisfied with methods of working, Mr. Harry Goode as their representative applied to the Grand Orient of Spain for a charter. This the Spanish Orient gladly granted, as it was but newly started itself and sorely needed funds. Other charters were subsequently granted, and ultimately a charter for a Regional or district grand lodge. The Grand Orient of Spain under which these lodges hold is a clandestine body, one of several existing in Spain, and was started in opposition to the regular National Grand Lodge of Spain. Its lodges are Masonic in name only, as neither in their esoteric work, or in their government do they conform to regular Masonry. Their members have no recognition outside their own lodges.

The Grand Orient of Italy has chartered a few, very few, lodges in this country, compelled thereto by the fact that Italian Masons were not recog-

nized by, or received in the lodges of the local rite. Since the Italian, as well as other foreign made Masons are learning that in the lodges in the American Masonic Federation they can find a home and a Masonic welcome, they are gradually surrendering their foreign charters and becoming natural American Masons as well as American citizens. This is as it ought to be.

Regarding the American Masonic Federation, the article is an example of the folly, if not the danger, of a little knowledge. Our headquarters are given as being in Montana, where we have not so far any lodges, probably from the title of our oldest Provincial Grand Lodge, "Inter-montana" (meaning among the mountains, as it was chartered to work in the Rocky Mountain States). We are credited with claiming to be a national federation of Masonic lodges; surely the fact that there are nine Grand Lodges in so many states members of the A. M. F. entitles us to the claim. The Supreme Council of Louisiana is said to have derived its authority from the Grand Council of Rites of Scotland, which will no doubt surprise our Louisiana brethren who imagined they derived their authority from France. A fairy tale is told of some one who applied to a local lodge in Georgia to be advanced as "work by courtesy," and not being a local Mason, it was concluded that he belonged to the A. M. F. However flattering this may be to us as showing a belief in our growth, we can assure the brother that no member of the A. M. F. would be so ignorant of the principles of true universal Masonry as to seek advancement in a lodge of local Masons.

We love at all times to give credit where credit is due; therefore we credit to the one unqualifiedly true statement in the whole article when it says that we refuse to recognize any of the Grand Lodges of the United States (meaning the self-constituted and clandestine Local

bodies) and claim that we have the whole field to ourselves and can establish lodges wherever we see fit. This is not a theory, but a condition and one that must be accepted.

New Jersey.

We have again to record the institution of yet another Lodge in New Jersey, this time in the city of Newark, and the deputy in that state reports the prospects good for a large increase as inquiries are being received from all over the State. And so the good work goes on.

Thanks.

Our thanks are due the Grand Lodge "Cuscatlan," Orient of San Salvador, for fraternal courtesies. This Grand Lodge, with which we have been in fraternal relation since its foundation, is one of the most up-to-date of the Central American Grand Lodges. Like all Masonic bodies in Roman Catholic countries, it labors under difficulties, and yet it manages to bear aloft the banner of Freemasonry in a truly creditable manner. We wish our Brethren in San Salvador all success.

What Does It Mean?

We have had several letters from Brethren throughout the country enclosing copies of a circular letter sent them by the Postal Inspector in St. Louis, Mo., inquiring if their business relations with the "Universal Freemason" were of a satisfactory nature, and the Brethren wonder what it means. These circular letters are the regular forms required to be sent by the postal authorities when any one doing business with a firm or individual makes complaint that he or they have been solicited through the mails to deal with said firm or individual and have not received what was promised them. It may be that some bona fide complaint has been made to the Inspector.

tor in St. Louis, and if so he is simply doing his duty in making the inquiry, though it seems strange that it should come from St. Louis, where a short time ago an attempt was made to persecute one of our Brethren who organized a Lodge there, when the Brother was the victim of a frame-up engineered by local rite Masons who used as their tools two city detectives whose sworn testimony was thought so little of that the District Attorney would not take the case, and who have since been disgraced and reduced for other crimes. It is perhaps only a coincident that the Inspector is also a local rite Mason and a thirty-second degree of the Charleston Rite. The Brethren may rest easy. The Universal Freemason and the American Masonic Federation have nothing to fear from any investigation from any source whatever. On the contrary, they court it, and stand ready to assist the investigator. All they ask is that the result of the investigation be made public.

Is Clandestine?

We are asked if the body styling itself the Mother Council of the World of the A. A. S. R., also known as the Supreme Council for the Southern Jurisdiction of the U. S. A., is a clandestine organization. We answer, no; to be clandestine Masonically, it must be an unauthorized split from a regular body. The Brethren who organized the Council in Charleston in 1801 did not split from any other organization, but originated one of their own. It is true that they claimed to have an authority for so doing, but the claim was such a patent fraud that they gave it up and instead now claim to be the originator of the system. So far they are legitimate, as the originators of their system had as much right to do so as the originators of any of the other Masonic Rites; but in claiming the title Scottish Rite, they claim that to which they have no right. Therefore they are not clandestine, but simply frauds.

In Explanation.

We had thought that the history of our origin and our line of descent as Scottish Rite Masons had been so often and so clearly put before the Brethren that misunderstandings would have been impossible. That this is so with our older Brethren we are satisfied; but some of our young Brethren seem to get things mixed up, especially as to our relations with the Grand Bodies in Scotland. To such we would recommend that they procure the pamphlet, "Why Am I a Scottish Rite Mason," in which the subject is treated exhaustively and in full. Suffice it to say here that the American Masonic Federation never had, or claimed to have, a charter or other authority from any Grand Lodge in Scotland empowering it to work the degrees of Craft Masonry. That we ever did so is a lie originated by the local Masons for the purpose of having the Scottish Grand Bodies deny giving such charter or authority, their purpose being to discredit the A. M. F. with unthinking people.

Our only connection with Craft Masonry in Scotland is that we exchange representatives with the National Grand Lodge of that country, as we do with many other foreign Grand Lodges. With the Grand Council of Rites of Scotland, however, we have direct connection, as from it we derive our authority for working the higher degrees of the Rite, and from it our high degree Diplomas come.

(Continued from last issue.)

"The Grand Master then gave the principal contents of the historico-critical examination of Bro. Merzdorf, and mentioned particularly that the above named Constitutions and Laws, which formed at present a basis of a system of high degrees in America, France and England, were attributed to King Frederick the Great, who is said not to have issued them himself, but to have approved and signed them at the Grand

Orient of Berlin, on the 25th day of the seventh month of the year 1762, and in May, 1786. These documents are in the Latin, French, and English languages. The last of them, May 1, 1786, begins with the following introduction: "Nos Fredericus Dei Gratia-facerunt," etc. The Constitutions have the following introduction: "Probante praesente, sanctiente deliberaverunt," etc., and closes with "Deliberatum, actum sancitum in Magno et Supreme Concilio," etc.

According to the contents of these documents, Frederick the Great is said to have revised, recognized, and increased from 25 to 33 degrees the system of high degrees in a Supreme Council held at Berlin, and which have often been the subject of critical examination, in consequence of the doubts of their authenticity, which have always been uttered.

Bro. Le Blanc de Marconnay directed a letter about this subject, dated May 25, 1833, from New York to the Directory of the Grand Mother Lodge of the 3 Globes. He wrote as follows: "The highest tribunal of 33rd and last degree of the Ancient and Accepted Scottish Rite (a Masonic authority which has extended its jurisdiction over Europe, principally France), claims to have its authority from Frederick II, King of Prussia, the said monarch having, on the first of May, 1786, revised the Masonic Constitutions and Status of the High degrees, for which he had himself given the reglementes?", etc. Are these historical traditions founded on truth? Is there any trace to be found of such a fact? Is there any probability for their being a reality?

"The answer which the Directory returned, on the 17th of August, 1833, says: 'The Grand National Mother Lodge of the Three Globes was founded on the 13th of September, 1740, under the authority of Frederick the Great, who was its first Master. He never had anything to do with the organization and legisla-

tion of the Grand Lodge. All that has been related of his having in 1786 originated a high Masonic senate, etc., has no historical basis."

Kloss attends to this subject in a long examination in his "History of Free Masonry in France (page 409), and stamps the Constitutions and Statutes of the Ancient and Accepted Rite, as, "The Grand lie of the Order." As harsh as this judgment may appear at a first glance, the Directory of the Grand Lodge of the Three Globes, after repeated research in the archives and historical collections, cannot help sustaining it, by declaring the Constitutions and Statutes entirely false because:

1—King Frederick the Great attended to Masonic affairs for only seven years (from his initiation in 1738 to 1744) and was never engaged in them afterwards. He kept himself aloof from every direct participation in them, devoting himself, with almost superhuman exertions, exclusively to the troubles and cares of government and the command of his army.

2—In the year 1762 the third Silesian campaign engaged the whole of the time and activity of the King, and on the 1st of May, 1786, (the last of his life) indeed a few months only before his death (17th of August) he resided, a martyr to the gout, decrepit and weary of life, in his castle at Sans-Souci, near Potsdam, not in Berlin. According to the most reliable information, the King arrived in Berlin September 9th, 1785, visited his sister, the Princess Anelia, inspected his public works and spent the night at the mineral springs to attend on the next day (September 10, 1785,) the manoeuvres of his artillery. From the place of review the King returned to Potsdam. He never again came afterwards to Berlin: for, after having passed the winter in great suffering, his approaching end became no long doubtful to his physicians in 1786, and the suffering monarch moved, on the 17th

of April, 1786, to the castle of Sans-Souci, where he through four months, suffered and died a hero.

3—It is, therefore, a falsehood that King Frederick the Great had convoked on the 1st of May, 1786, in his residence at Berlin, a Grand Council for regulating the High Degrees. It does not correspond at all to the manner of thinking and acting of the Sublime Sovereign to have occupied himself near the end of his earthly career with things which he had characterized as idle, valueless and play-work.

4—The documents kept from time to time in the archives of the Grand National Mother Lodge do not show the slightest trace of the above mentioned documents or of the existence of a Grand Council in Berlin.

5—Of the persons who are said to have signed those documents, only Stark and Woelner are here known, the others are entirely unknown, nowhere mentioned in any of the numerous Masonic books or writings collected there. But Stark could not have signed the documents of 1762 and 1786, for he declares in his book "The Accusations against Dr. Stark and his defense: Frankfort, 1787, pages 83 and 245, that he had renounced, since 1777, all his Masonic connections, and had not participated in any way afterwards with Masonic matters, and had been very indifferent, that he did not want to answer letters of his former friends who wrote on such subjects. As to Woelner, nowhere in the archives of the National Grand Lodge of the Three Globes, can be found evidence that he took any interest in the high degrees although he was Grand Master of that body from 1775 to 1791."

Much more could be said or quoted, but to complete the picture we have only to refer to a few items we have before stated. We quote from Bro. John Parker's "Speculative Masonry," page 127, published in London in 1872.

"We know little of this Holy Empire for some years, but Chaillon de Joinville gave a patent to Stephen Morin, a Jewish merchant, as inspector general in 1761 to propogate the Rite in the West Indies. It had reached Berlin in 1758, and at Bordeaux adopted a representative Constitution in 1762, which is yet preserved. Morin granted a patent in 1767 to Henry A. Francken, who founded a Chapter (Holy Empire) at Albany New York, in 1769. On page 146, we find, "But the boldest flight was taken at Charleston, America, by Dr. De La Motta, who re-established in 1802, the old Rite of the "Empire of the East and West," under the name of the Ancient and Accepted Scottish Rite of 33 degrees. To support this self-conferred power, the name of Frederick the Great was forged to the Secret Constitutions of the Order and a legend of the same inserted in the degree itself. Under this large sums of money have been collected, which impudent hoax—not to call things by a harsher name—is utterly repudiated by all Masonic historians."

The forgery is admitted, in Pike's "Statutes of the Ancient and Accepted Rite," New York, 1862, when he calls his organization the "Mother Council of the World."

Brother Beswick, in his work, "Swedenborgian Rite," New York, 1870, says: "that Frederick the Great of Prussia was a declared enemy of the Ancient and Accepted Rite to the day of his death in 1786."

For further evidence see: "Dr. Folger's History," New York, 1862; Findel, Kloss, Rebold, How, etc., etc. Vassal "Scottish Rite," Paris, 1827, page 19; Mirabeau, Paris, Vol. 3, 1788: "Official Proceedings of the Centennial Proceedings of the Initiation of Frederick II," Berlin, 1838. Lenning's "Encyclopedia Hermes," Vol. I, page 296. L'Historic Secrete de la Cour de Berlin," 1789, page 215; also Chemin de Pontes; Claval, and Schlosser, "History of the Eighteenth

Century." All of these and many others stand out in bold relief, in repudiating the "Constitution and Statutes" of 1762, and, as it is upon these self-styled "Constitutions" that the "Mother Council of the World" composed of the Southern and Northern Jurisdictions of America, base their claim to recognition we are satisfied to leave the matter to our readers to judge.

The fifth question, "Was Frederick the Great, King of Prussia, a Scottish Rite Free Mason?" we think we have answered in the negative when we quote the Grand Lodge of the Three Globes, in these pages.

The great German Masonic historian, Brother J. G. Findel, says, in his book, "The History of Free Masonry," page 437 et seq.: "We have already called attention to the fact that a certain Brother Stephen Morin received from the Emperors of the East and the West, in 1761, a warrant authorizing him to establish all over the New World, Perfect and Sublime Masonry of the twenty-five degrees, and to nominate inspectors, and that these twenty-five degrees were, in America, increased to thirty-three degrees. This Ritual was thence transplanted to France, when it received the party word 'Ancient and Accepted Scotch Rite.'" Everything brought forward in the present day tends to prove that the Ancient and Accepted Scotch Rite is not older than the year 1801, when it was established by five Jews—John Mitchell, Frederick Dalcho, Emil de la Motta, Abraham Alexander and Isaac Auld—who, merely for the furtherance of their mercantile transactions, had portioned out among themselves the offices of a Great Commander, Lieutenant Great Commander, etc., and kept the whole administration of the same in their own hands; that at that early period of their existence the degrees were not clearly defined; and that the Rite did not assume its present settled form till 1802. From this we may perceive how it was possible for the Su-

preme Council of Charleston to indite a circular epistle, December 4, of the same year, containing an account of the establishment of the Rite, and the number of the degrees in it, without specifying in what manner this pretended ancient rite had been delivered to them, or how it was connected with similar systems of the kind. In that year, 1802, Count de Grasse Tilley and several other brethren from the French Islands in America, received warrants entitling them to found a Supreme Council of this Rite in Saint Domingo, or any other place where they thought proper with the exception of the United States and the English Antilles.

In 1804, de Grasse Tilley appeared in Paris from America, with the title of Sovereign Grand Commander, Invested with power from the Constitutions of 1786, to found Supreme Councils in those States and Kingdoms where they did not as yet exist. His first care was to procure partisans to assist in establishing a Supreme Council. To attest his claims, he had what he called a golden book, containing, however, nothing more than a copy of the authorization and charter of Morin of the year 1761, the charter drawn up for himself in 1802, the constitution of 1761, of the Princes of the Royal Secret in Bordeaux having thirty-five articles, and that charter in eighteen articles, fabricated in America, but supposed to have originated with Frederick the Great in 1786, etc. When the signatures in the possession of de Grasse were tested, the only well known name amongst them was that of his father-in-law, de la Hogue, the others being totally unknown."

We will now turn to "Folger's Masonic History," another accepted authority, and continue our investigations.

"The Register of de la Hogue (father-in-law of de Grasse Tilley), contains as its first entry the filiation of the powers of Morin, as Inspector General. It states then, that Morin gave the degree of Grand Deputy Inspector General

to Franklin at Kingston, Jamaica; he to Moses M. Hays, at Boston; ne to Spitzer, at Charleston; all the Deputies in Sublime Council (themselves of course) to Moses Cohen; he to Hyman Isaac Long, and he to de la Hogue, de Grasse, etc., at Charleston."

"Deeming that all matters connected with the history of the Sublime degree will be interesting, and more especially to show the effects which immediately followed the establishment of the new Rite, we will here take occasion to follow the Count De Grasse Tilley. On the 21st of February, 1802, Brother Count Alexander Francis, August Tilley, Count de Grasse, Deputy Inspector General was appointed by the Supreme Council a Grand Inspector General, and Grand Commander of the French West Indies, etc. And, in their Annuary of 1802 they pretended to give the names of the officers of the Lodge of Perfection, Consistory, etc., established in St. Domingo by the Count, together with the Sovereign Grand Inspectors General and Supreme Council, of that island, in all of which the Count is declared to be the Representative in St. Domingo, of the Charleston body, viz.: Representative of the Council of Princes of Jerusalem, also of the Sublime Council of Princes of the Royal Secret, and also of the Supreme Council of the Thirty-third degree."

The French Masonic Historian "Ragon," says, in this connection: "The Count never established a Council, nor a Supreme Council, in the island of Saint Domingo, as has been asserted, but came direct from South Carolina to France. Previous to the Supreme Council established by the Grand Orient of France in the island of Haiti, in the year 1837, there never existed at St. Domingo, any Council of Princes of Jerusalem, any Consistory of Princes of the Royal Secret, nor any Supreme Council of the Thirty-third degree."

The Ineffable degrees, or the Rite of Perfection, were practiced in France

from 1761 to 1804. At that time (1804) the Count de Grasse Tilley, who had taken the Thirty-third degree in the pretended Charleston Council, brought the additional degrees, with the thirty-third, to France, as a "novelty" or "curiosity," not with the title of the "Rite of Perfection" or "Ineffable Degree," by which name or title they had always been known until then, but under an entirely new name, viz., that of the "Scottish Rite, Ancient and Accepted."

The same author says: "Count de Grasse in 1802, received Patents from the Supreme Council of Charleston, to establish a Supreme Council at Cape Francois, St. Domingo. This pretended Supreme Council figures largely in the Annuary of the Charleston Council of that year, and they state that it was the only Supreme Council with which they were in correspondence. The truth is that the Supreme Council at St. Domingo never had an existence. In 1803, the Count returns to Paris, representing himself as the Supreme Chief of the Thirty-third degree, and on the 22nd of December, 1804, the Supreme Council of the Thirty-third degrees was erected, and provisionally organized in Paris, but was not published, decreed, and definitely constituted until January 19, 1811."

Returning to Brother Gould's history, we learn: Immediately after the establishment of this Council in Paris by the Count De Grasse, the Grand Orient, viewing it as a rival, began to resist the claim, on the ground that she was in possession of the degrees known as the Scottish Rite, and had practiced them since 1762, that the addition of four or five unimportant degrees did not make a new rite of it, and that the claim of the Council was preposterous.

The Grand Orient claims to have received all the known rites of Masonry into her bosom, beginning with the Rite of Perfection, or Scottish System, and consisting of twenty-five degrees, and continuing so to do until she had ab-

sorbed the whole, thereby destroying the action of the numerous Masonic Bodies in the work of conferring degrees.

The "French Modern Rite" was the work performed by the Grand Orient from 1782 down to 1804, when De Grasse Tilley arrived with his, so-called, new rite, and attempted to set it up as a rival to the Grand Orient. Whereupon, the Grand Orient claimed that the rite was not a new one, but that she had always been in possession of it since 1758, had given it to Morin in 1761, and that it came back to her by the hands of German Hacquet in 1803, in its pure unadulterated state."

It is no wonder, then, that immediately after the formation of the Supreme Council by De Grasse Tilley, quarrels began between the two bodies. The Supreme Council attempted to establish a Grand Lodge, and confer the Symbolic degrees, under the title of the "Scottish Grand Lodge." This history of Masonry in France is elaborately written and does not concern us just at this time. However, we have to make brief references to it, to show the discordant times that existed, first the amalgamation of the two Grand Bodies, and then separation of the same shortly after, and the pretended absorption of the Scottish Rite by the Grand Orient, and the denial of the said claim by the other Supreme Bodies. Vessal, the French Masonic writer, says: "The Grand Lodge of France possessed the Scottish Rite before it was known to the New World, and that the Scottish Rite, brought into France by the Count De Grasse, arbitrarily and abusively remodelled, is the same as that which the Grand Lodge had possessed for forty years." He further says: "The Ancient and Accepted Rite is the same as that which the Grand Lodge of France possessed, that the important degrees of the Ancient and Accepted Rite are the same that were carried to the United States by Stephen Morin, that most of the intercolated degrees are foreign to Scottish

Masonry, having been borrowed from other rites."

Folger writes of these troublesome times as follows: "The powers which De Grasse's Supreme Council claimed, the doctrines which it promulgated, and the innovation upon old and established usages and laws, which it attempted to introduce, were quite strange and unheard of. The Grand Orient, at once, declared herself possessed of all the degrees which the Count De Grasse and his Council pretended to have, and assumed the control over them. The war between the two bodies was severe, especially as De Grasse had turned the whole matter into a political machine, his Supreme Council being composed of Bonapartists and the Grand Orient Royalists. On the downfall of the Empire, and the restoration of Louis XVIII, in 1814, the Bonapartists who composed the Supreme Council, fled from France, and became exiled, while the Grand Orient, or Royal Party, paid their allegiance to the returning monarch, and became high in favor. The Supreme Council after this went to sleep, and the Orient, taking all power into its own hands, became the reigning body, and continued so down to the present time. Furthermore, and more by way of recapitulation, we quote from the same author: "For all this trouble and commotion, the Masons of France have to thank Count De Grasse. He was always known there by the cognomen of 'the Intriguing Count.' He carried the degrees with him from Charleston to Paris. As far as they are concerned, all parties, without any exception, admit the same degrees, to the number of twenty-five, which Stephen Morin carried away with him from France, in 1761, were brought back in 1803, in their unadulterated state, by German Hacquet, and passed from his hands into those of the Grand Orient. The same degrees were brought to France by the Count De Grasse, five or six in number, which are additional, those (with the exception of the Thirty-

third, which was manufactured in (Charleston), were all in the possession of the Grand Orient before, but were termed, like a great many others, 'obsolete.' But, whether they were so or not is a matter of very little consequence. The Grand Orient, in a circular, issued in 1819, thus speaks: "That in 1773 she suspended working the High degrees, and that the hand of time effaced the remembrance of them in France, that she had not worked them for more than thirty years, when De Grasse established his Supreme Council in Paris."

In closing our reply to Question 6, and by way of a finale to the discussion of the two past questions, we may as well, at this time, consistently state that our reasons for not recognizing the Supreme Councils of the Southern and Northern Jurisdictions, established by Albert Pike, are aptly stated by Brother Robert B. Folger in his able work, "Masonic History. Ancient and Accepted Scottish Rite," page 69. "What does the Ill. Bro. Pike mean by the 33rd degree? No other answer can be given, that we are aware of, than this, although on our part, a mere supposition, viz.: The Secret Constitutions are the basis, in his judgment, of the 33rd degree, and all who receive that degree, solemnly obligate themselves to receive, support, and abide by that instrument. He that does not do this has not received the 33rd degree, but is 'Spurious,' 'Clandestine,' 'Illegal,' a 'Fraud,' etc."

Quoting from the Report of the Grand Orator of the Chamber of Rites (Paris), we find: "That Supreme Council (Charleston) labors under very serious errors as it regards the laws by which it is governed, and the rights which it arrogates to itself. It refers to a decree of May 1st, 1786, fathered upon Frederick II, King of Prussia, and by which, according to their statement, the twenty-five degrees have been extended to thirty-three, and the rules of the rite established for the future. This rite, in fact,

has no other true regulations than those decreed at Bordeaux, and as it regards the laws of Frederick II, it is most certain that they never had an existence. No traces of them have ever yet been discovered, either in Paris or Berlin, before the year 1804, and then they were brought from Charleston to Paris by Count De Grasse."

Findel says, on page 449 of his history:

"As early as 1814, the Grand Orient of France had become aware that the Scottish Rite was endeavoring to undermine her, and therefore she felt it incumbent on her, being urged thereto by numerous Lodges and Chapters, to strive to obtain the lead, and to centralize all systems and all Rites. The Supreme Council of France issued a circular letter of remonstrance, which, however, produced no effect. Since Napoleon's fall, this latter had much deteriorated, and had gradually shown greater signs of weakness and inactivity, so that this circular epistle was the last evidence of animation which is manifested. It joined the Grand Orient, the Supreme Council of which undertook the conduct of the Rites, whilst the administration of the Higher Degrees, i. e., from the degree of Prince of the Royal Secret to the very highest degree, was transferred to the Grand Consistory, composed of thirty-three members, who were appointed November 21st, 1814. After the members of the Supreme Council of France had joined the Grand Orient, this latter became the legitimate and actual depository of the Scotch Rite, which was not only afterwards acknowledged in a paper issued against her, but was likewise confirmed by the founder of the Supreme Council himself; for when De Grasse Tilley, in the beginning of the year 1815, had returned to France, after his release from imprisonment, he was satisfied with appearing on the stage with the "Supreme Council for America," December 27, and carried on a trade in the high degrees very advan-

rageous to himself, with the view of paying his debts. It was natural for the Grand Orient to warn her Lodges against such a Council as this."

We think we have followed the fortunes of Count De Grasse Tilley far enough to reply to the sixth question of our article, as to go farther would only carry us into the Masonic wars that ensued in France, and unite us with the broil that has existed since 1815, in that country, and which is no concern of the writer and does not convey any information to the "inquirer."

Question seven reads: "Why do we have two Supreme Councils in the United States—a Northern and a Southern Jurisdiction?"

We might consistently ask another question, why do we have two Methodist Churches in the United States, the one called the Methodist Church North and the other the Methodist Church South. To answer this question would be to say that even the worship of the Deity has not obliterated the feeling produced by the "late war," and North and South cannot kneel at the same Altar. Albert Pike had two dominant characteristics: the one, he was a very zealous adherent of the Southern cause, and consequently a general in the Southern army; the other that he was not a professing Christian, as the ritualistic work of his Jurisdiction will disclose. These statements may be a little awry, or not germane to this subject, as we cannot connect the Council of Albert Pike, formed from the fragments of the Charleston Council, in 1863, with the original Council formed there in 1801. But, as the Count De Grasse Tilley had, long before, passed to his account, with all his imperfections on his head, he cannot be charged with any shortcomings of Scottish Rite Masonry, as practiced by the Northern or Southern Jurisdictions of the United States of America. However, to the question:

Article five of the pretended Grand

Constitution of 1786 provides, that there shall be only one Council of the thirty-third degree in each nation or kingdom; two in the United States of America, as distant as possible one from the other; one in the British Islands of America; and one, also, in the French Colonies. Therefore, since August 5th, 1813, the provisions of Article V of the Constitutions of 1786 have been, measurably complied with, and there are in the United States of America, two Supreme Councils, acting with, and recognized by, each other. There are others, but they have nothing in common with the two first named, neither with the subject matter of this article.

The eighth and last inquiry is as follows: "When, where, by whom and under what authority were these two Councils (Southern and Northern Jurisdictions) organized?"

We have treated all the matters appertaining to this question, and it must necessarily be that this will be, largely, a recapitulation of former writings. However, as there are some points that will require more emphasis than others it will be necessary to dwell at length upon them.

The Southern Jurisdiction, as it is now called, was organized by Albert Pike and Albert Gallatin Mackey, in the Masonic Hall at Charleston, S. C., on November 17, 1865, at which meeting, so says their historian, they commenced the reconstruction of the Rite upon the old foundations.

Albert Pike has been dubbed, by the historian of that Council, "the rebuilder and restorer of the ancient mysteries of the Ancient and Accepted Scottish Rite." This would answer the question as to the Southern Council, but it will become necessary to go behind this and show a few historical facts leading up to this reorganization and reconstruction, and what was reconstructed.

The same historian says: "So it was with the Brethren at Charleston, S. C.

They were in possession of the Grand Constitutions of 1786 as well as 1762, together with the rituals of the new rite termed as the Ancient and Accepted Scottish Rite and the new rite and Grand Constitutions of 1786 became their shield of protection and defense, by their appropriation and adoption, no power on earth then existing to dispute their right to them; and the parent Supreme Council, which was formed agreeably to the Constitutions of 1786, was that founded at Charleston, S. C., on May 31, 1801, by Brothers John Mitchell and Frederick Dalcho—the former a colonel in the American Army, and the latter a Protestant clergyman. And so was formed the first Supreme Council. This Supreme Council, founded at Charleston, S. C., though composed of but two Inspectors-General in the beginning, became the mother and grandmother of all other legitimate Supreme Councils that were brought into existence after it was first established, and which, with itself, are the only legal authority of the Ancient and Accepted Scottish Rite of Freemasonry in America or elsewhere."

This, then, is the organization that Albert Pike and Albert Mackey rebuilt and reconstructed at Charleston, S. C., on November 17, 1865, and which organization is now known as the Southern Jurisdiction of the Ancient and Accepted Scottish Rite. We will now take a retrospective view of this original organization known as the Charleston Council, established in 1801, and the two authors of its existence, John Mitchell and Frederick Dalcho. On page 50 of Folger's History of the Ancient and Accepted Scottish Rite, we find the following: "It appears to be very clear that they (Mitchell and Dalcho) were not in possession of what they call the 'Secret Constitutions' ratified by Frederick, when they manufactured the new rite in 1801. If they were in possession of them, where did they get them? They were never known in Europe before the year 1804, and in this

country before the year 1802. But supposing all they say to be true, there would have elapsed a period of fifteen or sixteen years, between the ratification by Frederick and their arrival here, during which no one in Europe or America had ever heard anything about them. They are said to have turned up in Charleston, at that time, very much damaged by "sea water and attrition," but nevertheless sufficiently legible for them to found and establish the new rite, for which these articles gave them authority. Having them in possession, why did they not follow the direction which they gave? Why did they leave out entirely two of the degrees, displace others, and put in degrees which these statutes did not call for? The simple truth is that they had not the Constitutions at that time—they had not yet manufactured them."

As it regards Frederick it, we deem it unnecessary to say anything further than we have already said in this history. He was not the Commander of the degree of the Prince of the Royal Secret, he had nothing to do with the Secret Constitutions of 1786, and the whole story concerning both Frederick and the Secret Constitutions is the veriest humbug that was ever palmed off upon the Masonic fraternity."

In 1802 Mitchell and Dalcho conferred the thirty-third degree on De Grasse Tilley, Hacquet and De la Hogue, and a number of other unimportant members, and thus was the new rite promulgated.

Ragon, the French historian, speaking of this Council, says: "In 1783, Morin and his coadjutors, notwithstanding the annulling of his patent, and his recall in 1766, go on constituting Chapters and Councils in different places. In that year, they erect in Charleston, South Carolina, the Grand Lodge of Perfection; but the Prince Masons of Charleston, who were all Jews, not satisfied with the Rite of Perfection, consisting of twenty-five degrees, in 1801 erected eight degrees more, making in all thirty-three degrees:

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

ADVERTISEMENTS.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 N. Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 1 p. m. at Knights of Pythias Hall, 1524 Powell street. R. W. M., Bartolome R. Losada; Secretary, M. D. Alba, 2954 Lagima street.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119½ So. Spring st. L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave. Secretary, Frederick Stienhauer. Bro. Styams is in attendance day and night at above address.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lorntsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and fourth Tuesday of each month at 8 p. m., at 1223 Milwaukee Ave. R. W. M., A. Willie, 32 deg., 815 N. Winchester Ave. Secretary, S. Sosniork, 2028 Potomac Ave.

THE UNIVERSAL FREEMASON.

Published on the first of each month at Salt Lake City, Utah.

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EDITORS:

M. McB. Thomson, 415 Vermont Bldg.
Robert S. Spence, 509 Vermont Bldg.

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and, on their own authority, without any legal Masonic right whatever, constitute themselves the Supreme Scottish Council of America and the French possessions. John Mitchell, Frederick Dalcho and Emanuel de la Motta, Abraham Alexander and Isaac Auld, are the five persons who created a Supreme Council of the thirty-third degree at Charleston. Three of the above are Jews; the other two had been inveigled into the concern." Mark, Albert Pike's historian says, that Mitchell and Dalcho alone organized the Council; evidently Pike et al. were ashamed of their associates.

Ragon again says: "On the 4th of December, this Supreme Council issued a circular, signed and purporting to come from the five before mentioned persons, defining the degrees which they practiced—in number thirty-three—but never once intimating in the whole of that monstrous and amazing document, the origin of their authority as a Supreme Council. This document received a large circulation among Masonic bodies over the two hemispheres, and the venerable Grand Lodge of Scotland, on receiving the same, refused to notice it or to recognize the body, with much severe remark upon their gross conduct."

(To be continued.)

THE UNIVERSAL FREEMASON

Volume 8

May 1916

No. 11

OFFICIAL.

George Demers, formerly member of Alpha Stockton U. D. of Stockton, Calif., has been expelled for un-Masonic conduct.

Lodge Deputies.

The attention of Lodge Deputies is called to section 100 of the S. L. Constitution and reminded that it is their duty to see that the semi-annual returns are properly made by the secretary and the treasurer of their Lodges. That officers are installed at the proper time and that none are installed who are not properly qualified, viz.: that they are Marksmen, elected by majority vote and as prescribed by sections 68-69 of the constitution; and that they are in good standing in their Lodge and in the A. M. F.

Certificates of Proficiency.

Certificates of Proficiency as provided for in section 114 of the Constitution creating the holder a Master in Masonry and qualifying him for election as R. W. M. without having served as a Warden can be had from the Grand Secretary General on application properly attested by the Preceptor of the Provincial Lodge of Instruction.

BROTHER DR. J. W. LANGFORD CALLED HENCE.

It is with sadness we have been called upon to record the death of a worthy Brother, and one of the original founders of the American Masonic Federation,

Dr. J. W. Langford. Brother Langford was a faithful member of G. Garibaldi Lodge No. 6 since its foundation, and although he resided in Idaho, his heart was with his Brethren in Salt Lake City, Utah. When the American Masonic Federation was incorporated, he was one of the incorporators and served as Grand Treasurer General for two terms, six years. He was a doctor of medicine, but of late years he abandoned his profession and became a farmer. This was brought about partly on account of his failing health, he having for a number of years been a sufferer from Bright's disease, which finally carried him off.

He was an unpretentious man, preferring to live the life of a family man, and devote his days to home comfort. His aspirations for fame and fortune were limited, choosing to rear his family, which is a large one, in a way and manner that would redound to their future wellbeing and happiness. He leaves a wife and a number of children to mourn his departure. Brother Langford was a good man, a valuable friend and a devoted husband and father. He has gone to join his Brethren in the Grand Lodge where no more partings will be required, that "undiscovered country from whose bourne no traveler returns," where happiness, equality and cherished affection abound. Peace to his ashes.

To the Brethren in the Intermountain Region:

As you are all aware, Salt Lake City, being the headquarters of the American Masonic Federation, always enjoyed the

distinction of receiving special attention from our York Rite Brethren and their "me, too" appendix—not in the open—oh, no, they know better, but in their well known ways. Our steady progress in Garibaldi Lodge No. 2 and De Molay Council No. 21 has aroused their jealousy and when they saw that the local papers published our doings they thought something must be done to stop us from getting too strong. The result was that the Salt Lake Telegram and the Salt Lake Tribune refused to print our side of the case. The managers of both these papers are York Rite Masons, and both stated they would not print our article because our Lodges were not recognized by the Utah York Rite Grand Lodge. Queer coincidence! The manager of the Telegram, after being informed by the undersigned that his Grand Lodge was a self-constituted body while we could show Masonic authority for our existence, admitted that he did not know much about Masonic history, but said, "Well, you had no business to start a Lodge here; the York Rite Masons were here first." I asked him what right he had to run the Telegram, as all the other papers were here before the Telegram. He said, "The York Rite Masons do not recognize you as Masons." I answered, "The Catholic Church does not recognize the other denominations as real followers of Christ. Does that prove they are not?" That ended our argument! The manager of the Tribune was "very busy" after I gave him a little instruction in Masonic history, and simply stuck to his first story that "we were not recognized by the York Rite Grand Lodge in Utah."

I went then to the Herald-Republican, which is recognized in the Intermountain States as the leading morning paper, has always been fair to us, and cannot be bulldozed by anybody, and they printed our side showing our Masonic origin and authority, etc. The Deseret News, the

leading evening paper, printed the article also.

Of course, after these two papers printed our side, the public knew who we are, and the clandestine efforts of our "step-brethren" were once more frustrated. We "beat the devil at his own game."

Had our "beloved brethren" succeeded in cutting us off in the Herald-Republican and Deseret News, they would have accomplished something because these two papers are read by the thinking classes, but as they did not we can afford to do without the York Rite controlled papers.

I write these few lines so our brethren in the Intermountain States know who their friends are and because many of them read Salt Lake papers. Besides any news concerning the Federation, the Councils or Blue Lodges, etc., will in the future be furnished to the Herald-Republican and Deseret News, and "news," of course, is what all papers want.

I am informed some of our members in the East are advertising managers for big concerns, and place yearly thousands of dollars worth of advertising in this "part of the world, and to these brethren, I would say, "Remember your friends!"

By the way, we have waited patiently for some of our York Rite or "me, too" brethren who before the appearance of the article mentioned, were so busy telling people that we were clandestine, were not chartered by Masonic authority, were not recognized in the world, etc., to come out now and contradict our statements, which were signed by me, but in vain! Like Lucifer, they like the ways of darkness, but shun the light.

Yes, the Good Book is right: "Can the leopard change his spots?"

Faternally,

G. F. BUSCHMANN.

R. W. M. Garibaldi lodge No. 2, Salt Lake City, Utah.

ORDER IS REVIVED.

Rome, April 22.—A recent decree has recognized and revived in a military sense the Italian members of the ancient and illustrious Knights of Malta, an order which has over 40,000 members in the United States.

Founded in Jerusalem in 1048 as a military and religious order, it had gradually through the ages entirely lost its military character, becoming in the United States in 1870 a fraternal order, and in Italy a charitable and Christian association, intended in war time to care for the wounded and sick. In this latter sense it maintained a Grand Master accredited to the Pope at the Vatican, and it was one of the spectacles of that court to see the ancient Knights of Malta appear in their striking red tunics marked with a black cross and carrying their swords.

The official order which gave them their military character after so many hundred years contained several clauses, most of which dealt with the placing of the members engaged in hospital work under military discipline.

THE BALLOT TO REJECT.

Masonry being a Universal institution of long standing, it would be expected that in so important a matter as the qualifications for admission there would not be much difference, but the Brother from Minnesota who has been obliged to pass an absolutely clear ballot will be called on to sit in Lodge with the Brother from British Columbia who may have two black balls cast against him, yet he was qualified to receive the degrees, as the following will indicate:

In England the United Grand Lodge provides that three black balls reject, but Lodges have the right to enact a by-law for a less number. Scotland requires three, but gives permission to its colonial

Lodges to limit the number to two. Ireland requires a unanimous ballot unless the by-laws of a Lodge provide otherwise. All the American jurisdictions require a clear ballot. In Canada, the Grand Lodges of Alberta, Saskatchewan and Manitoba require two black balls, and British Columbia three; Nova Scotia and Prince Edward Island require the ballot to be unanimous.—Toronto Freemason.

SPIRIT OF BRAVERY.

A farmer spilled some whiskey on his barn floor so that a little stream of it ran out. A certain mouse sallied forth from his hiding place, and, being thirsty, took a sip. It tasted strange and he went back and thought. Then he came out and took another sip and went back and took a big drink. Then he jumped up the edge of the soap box and stood on his hind legs, bristled up his whiskers, and exclaimed:

"Now bring out that blamed cat!"

MASONS IN CANADA.

In the Dominion of Canada there are 94,359 Masons, according to latest statistics. Alberta has 77 Lodges and 5382 members; British Columbia, 69 Lodges and 6344 members; Manitoba, 74 Lodges and 6455 members; New Brunswick, 38 Lodges and 3200 members; Nova Scotia, 73 Lodges and 6528 members; Ontario, 432 Lodges and 53,690 members; Prince Edward Island, 15 Lodges and 769 members; Quebec, 65 Lodges and 7362 members; Saskatchewan, 110 Lodges and 6705 members. The members per Lodge for the Dominion will average 101.

MASONIC LANGUAGE.

Some new adaptations of the Anglo-Masonic language as reported in the Masonic Journal of Johannesburg, South Af-

rica, are quite amusing, if not illuminating. Have we not run across some of them in the course of our experience in Masonic work? Such as:

"The first artificer in metals."

"Admit him if he has properly signed and clothed the book."

"At or right the near of the Worshipful Master."

"The Roman Fleece or the Golden Eagle."

"Being drawn with an armed sword."

"The ravenous beasts of the air."

"A cable-tows length from the store."

"I would earnestly extort you."

"Preserve me in violets."

"A wilfully purged individual."

"Your acidity should be commensurate with your progress."

"My R.... H.... was snapshotted."

Nor would one desire to take the advice, "Aim at a blessed immorality."—Duluth (Minn.) Masonic Calendar.

SWEDISH FREE MASONRY.

The Swedish system of Free Masonry differs from that of any other country, being a mixture of English and French Masonry, with additions of their own. It is composed of nine degrees: First, the St. John's Lodge of three degrees; second, the St. Andrew's or Scotch Lodge of two degrees; third, the Chapter, a system of four Templar degrees. Besides these nine degrees there is another section as a tenth degree, consisting of nine members, to which the highest regency is entrusted. The two highest officers are the Vicarious Salamonis and the Grand Master. The first superintends the internal or spiritual affairs of the Order, while the latter attends to matters of administration. The first office is peculiar to the system, and as the in-

stitution is to be strictly sectarian—that is, Christian, and as Solomon emblematically represents Christ, his vicar consequently is a kind of Protestant Pope. This office is always held by the King, the Protector of the Order, while the Crown Prince holds that of Grand Master. Both the office of the Vicarious Salamonis and the Grand Master have on several occasions in the past been united in the King.

SEVEN REASONS.

There are seven good reasons why every Master Mason should apply for and receive degrees of Scottish Rite Freemasonry:

1. Scottish Rite Masonry offers an unsurpassed field for study.
2. It presents an unexcelled opportunity for the practical demonstration of the teachings of Masonry.
3. It gives you a fellowship with the deepest minds and purest characters of Freemasonry in its literature.
4. It allows you to participate in the glorious work of spreading the propaganda of the Fatherhood of God and the Brotherhood of Man.
5. It gives you a greater incentive to higher thoughts and nobler deeds, because of a greater knowledge of your responsibilities, and of the history of the institution of Scottish Rite Masonry.
6. It creates within you a greater love for your fellowman; a more lofty patriotism, and a deeper love for your Creator.
7. It creates within you a greater love for chivalry; a greater respect for philosophy, and a never-ending love for your mother Lodge.—Brotherhood.

IT ISN'T YOUR LODGE—IT'S YOU.

If you want to belong to the kind of
Lodge

Like the kind of Lodge you like,
You needn't slip your clothes in a grip
And start on a long- long hike.
You'll only find what you left behind,
For there's nothing ahead that's new;
It's a knock at yourself when you knock
your Lodge—
It isn't your Lodge—it's you!

Live Lodges are not made by men afraid
Lest some brother gets ahead.
Where every brother works, and no
brother shirks
You can raise a Lodge from the dead.
And if while you make your personal
stake
Your brothers can make one, too,
Your Lodge will be what you want to see
It isn't your Lodge—it's you!

THE MYSTIC ART.

The world may rail at Masonry,
And scoff at Square and Line;
We'll follow with complacency
The Master's great Design.

A king may make a gartered knight,
And breathe away another;
But he, with all his skill and might,
Can never make a brother.

This power alone, thou Mystic Art,
Freemasonry, is thine--
The power to tame the savage heart
With brother-love divine.

—Bullwer Lytton.

Willa, 32 deg., 815 N. Winchester Ave.
Secretary, S. Sosniak, 2028 Potomac Ave.

INSTRUCTIONS.

The following from the proceedings
of the Grand Lodge of Oregon is a form
of "Instructions" required to be read to
each new master after the charge in the

Master Mason degree was adopted. It is
so good it is given in full:

"It is required by the Grand Lodge
that the following provisions of Masonic
law and rules for the conduct of a Ma-
son in his intercourse with the world and
his Brethren, be communicated to you
at this time for your guidance until you
have become familiar with the require-
ments of the Constitution and By-laws
of the Grand Lodge and the Ancient
charges and regulations, a copy of which
will be presented to you by this Lodge.

"First, last and always, remember
your obligation as a Mason, any viola-
tion of which is a Masonic offense and
may result in your suspension or expul-
sion. It is also a Masonic offense with
like penalties, to visit any clandestine
body calling itself a Masonic lodge, but
not recognized as such by the Grand
Lodge, or to converse on Masonic sub-
jects with any member of such an organ-
ization; or to visit a Masonic Lodge
whose charter has been suspended; or
to solicit any person to apply for the de-
grees of Masonry; or to use any Masonic
emblem on a business card or advertise-
ment except for some legitimate Masonic
purpose; or to conduct or assist in what
is commonly known as a liquor saloon
or to engage in any business tending to
corrupt public or private morals. Re-
member also that drunkenness, gam-
bling, cheating, brawling, profane swear-
ing, or any other act in violation of the
laws of God or man, especially if it in-
volves moral turpitude, is a Masonic of-
fense.

"You are also warned not to vouch
for any person desiring to visit a Lodge
unless you have examined him strictly,
under oath, and satisfied yourself that he
is a Master Mason; or unless you have
sat in a Lodge of Master Masons with
him or have positive and express guar-
antee that he is a Master Mason from a
Brother Master Mason known to you as
such.

"When visiting another Lodge, always have with you your last receipt for dues or other documentary evidence that you are a Master Mason in good standing, as required by Masonic law.

"Finally, remember always that the wearing of the Square and Compasses, or any other Masonic emblem, by a man, is no evidence that he is a Master Mason or that he ever saw the inside of a Masonic Lodge. There are in this and other States, and possibly throughout the world, spurious clandestine bodies claiming to be Masonic Lodges. They were organized by expelled Masons and imposters, and their membership consists largely of men rejected by the regular Lodges. You are enjoined by special edict to be continually on your guard against such persons, and if approached Masonically by them to ignore them utterly."

We clip the foregoing from an exchange, and commend the last paragraph to the careful consideration of the Grand Secretary of the Grand Lodge of Oregon, who should have had in mind his own indiscretion, when he entered the same upon his official records, in violating the said important instruction, in the past.

WORRIED.

This morning I am feeling fine,

With not an ache in leg or arm;

Ere it and supple is my spine,

Good health today's my special charm.

My head is clear, my eyes are bright,

Tomorrow I may crippled be,

Dire things may happen me tonight,

I'm going to get the third degree.

This morning I can walk a line,

There is no doubt that I am calm;

No twinging muscle makes me whine,

I do not need a soothing balm.

Tomorrow I may be a sight,

With both shins barked just like a tree;

Strange things may happen me tonight,
I'm going to get the third degree.

My number's nine and ninety-nine,
A thing for speed that takes the palm;
And when they rush me down the line,
An open switch may do me harm.
Today my step is free and light,
My limp tomorrow all may see;
'Tis true I'm worried, for tonight
I'm booked to get the third degree.

L'Envoi.

Star of my fate, I pray shine bright.
Guide thou my steps and watch o'er me;

Let good luck go with me tonight,
I'm booked to get the third degree.

The Third Degree.

After long anticipating,
After dreading much and waiting,
After wondering just what would happen me;

After fretting much and stewing,
Guessing just what would be doing,
I have safely undergone the third degree.

After coming safely through it,
I've a duty—and I'll do it,
There's a wrong impression that should be corrected;

Though I went by bumps and jerks,
In my mind the notion lurks
That it wasn't near as bad as I expected.

I had heard about the goat,
That would toss me like a boat
That is bounding on the billows in a storm,

And somehow I had the notion
I should need a soothing lotion
When the goat had quit his playing with my form;

I had visions almost nightly
Of my countenance, unsightly,
Showing where the red-hot poker had connected;

But I'm in first class condition,
And I'm filling my position,
For it wasn't near as bad as I expected.

O'er the highway, rough and stony,
 I was hurried—all aloney,
 'Twas a journey I had dreaded all along;
 And I feared to start upon it,
 For I had it 'neath my bonnet
 It was there that things would happen
 good and strong.
 O, I had a stiff foreboding
 Somewhere men were busy loading
 Trouble for me as I journeyed—and sus-
 pected
 That the limit would be banded
 Out to me, before I landed,
 But it wasn't near as bad as I expected.

But as I'm alive and kicking,
 There's a lesson somewhere sticking
 In my mind—a lesson everyone should
 learn:
 Have done with foolish dreading,
 For the pathways we are treading
 Are the roads of life that into glory turn.
 Though ahead of you looms sorrow,
 Bravely meet it, never borrow
 Any trouble—from your purpose unde-
 flected
 Boldly journey on your way,
 Meet your troubles best you may,
 And you'll find it not as bad as you ex-
 pected.

—Exchange.

TEACHINGS WORTH WHILE.

Masonry, by its teachings, endeavors to restrain men from the commission of injustice and acts of wrong and outrage. Though it does not endeavor to usurp the place of religion, still its code of morals proceeds upon other principles than the municipal law; and it condemns and punishes offenses which neither that law punishes nor public opinion con-
 demns. In the Masonic law, to cheat and overreach in trade, at the bar, in politics, are deemed no more venial than theft; nor a deliberate lie than perjury; nor slander than robbery; nor seduction than murder.—Morals and Dogma.

The "Tie" That Binds (?) European Ma- sonry.

The Italian patriot, statesman and Ma-
 son, Garibaldi, said, "Oh, that the world
 could behold a brotherhood of nations,
 actuated by the same principles that gov-
 ern us as Masons!" Burns, the Scottish
 poet and Mason, having the pacifying
 mission of Masonry in mind, said:

'Then let us pray, that come it may
 As come it will for a' that,
 That man to man the world o'er
 Will brithers be for a' that.

The Italian and the Scotsman were true
 Masons and voiced the true Masonic spir-
 it. How sad it is to see how that spirit
 is lost sight of by some of the Brethren
 in the warring nations. To quote from
 a German Masonic periodical:

"The international relations of the Ger-
 man Lodges with those of other lands
 naturally have been suspended by the
 war; indeed, it is doubtful whether, even
 after the war, they will be resumed with
 England, France, and especially with
 Italy."

And that our English Brethren only
 differ in degree is shown by the following
 from an English Masonic journal. What
 could better prove that "War is Hell!"

"The Germans must go from British
 Freemasonry, not only for the moment,
 but for all time, as measured by members
 of the Craft today, and we think it is to
 be regretted the Board of General Pur-
 poses does not see its way to fall in
 with the popular view. What is their
 objection to the exclusion of the fiends
 of the present age? They cannot pos-
 sibly be in sympathy with the infernal
 practices of the enemy! Why then shilly-
 shally with the situation and appear
 doubtlessly unintentionally, to be Pro-
 German in heart or sympathy?"

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EDITORIAL.

Elections.

Election of officers in the various
Lodges will take place on the last reg-
ular meeting of this month, and we again
take the opportunity to urge upon the
Brethren the necessity of exercising care
in the selection of the Brothers they
choose to conduct the affairs of the
Lodge for the coming term. While it is
the rule that (except by dispensation) no
one should be elected as R. W. M. who
has not served a term as Warden, the
mere fact that a Brother has served a
term as Warden should not, in the ab-
sence of other qualifications, entitle him
to a seat in the East. It is poor policy to
lose a good Warden to make a poor Mas-
ter. The desire to pass through the
chairs of the Lodge is commendable only
when the officer can dignify the office.
Otherwise the honor would be an empty
one, and acquired only at the expense of
the welfare of the Lodge. Better far
when a Lodge has a good R. W. M., War-

den or other officer, to re-elect him for
another term.

In the election of a R. W. M. at this
time, more than ordinary care should be
exercised as he will be the logical rep-
resentative of the Lodge at the triennial
meeting of the S. L. to be held in Sep-
tember of this year, at which the officers
of the A. M. F. will be chosen for the
next three years.

New Jersey.

Where all the Lodges in the A. M. F.
and the members thereof are worthy of
commendation, it might almost seem in-
vidious to single out one more than an-
other, but we cannot refrain from citing
the labors of the few Brothers in Passaic
and Clinton, N. J., as an example for
other Brothers who might be like situ-
ated. Brother Louis Goldberg, 33, of
Kern Lodge, Bakersfield, Calif., and
Brothers Dr. M. Nemirow, Adolf Neu-
man and Meyer Briggan of Haladas
Lodge, New York, finding themselves the
only Universal Freemasons in the State
of New Jersey, and they having the in-
terests of the Craft and of the A. M. F.
at heart, decided that the field there was
good for the formation of a Lodge. Hav-
ing arrived at this conclusion, the fact
that there was not an organizing deputy
available to assist, did not deter the
Brothers, but they at once set to work
and procured material sufficient to war-
rant a dispensation being granted, and
success rewarded their efforts from the
start. The hall in which they first met
soon proved too small for the growing
numbers, and they had to move to larger
and more commodious premises and now
expect to have Alpha Passaic U. D. to be
ready for charter in another month or
so and enter the sisterhood of Lodges in
the A. M. F. as George Washington
Lodge, the premier Lodge in the State of
New Jersey.

As it often happens that for business reasons our Brothers are forced to change locations, moving to places where they have no Lodge affiliation, the example set by these Brothers in New Jersey should encourage them to like effort. Then, instead of the A. M. F. losing by these Brothers moving, it would gain, as new Lodges would grow wherever our Brothers went, and Universal Masonry would benefit. So mote it be.

As It Is Done in Utah.

One would have thought that the failure of the many attempts made by the Locals to stop the irresistible advance of Universal Masonry would by this time have taught them the futility of their efforts. Some people cannot be thus taught, and as will be seen from a letter from Brother Buschman, R. W. M. of G. Garibaldi Lodge of Salt Lake, the Locals there have been playing their favorite game of news suppression. They refuse themselves to recognize the existence of the A. M. F. and following the example of the ostrich, hide their heads in the sand, and because they can't see, imagine none else can.

While all the Grand Lodges of the Locals in the U. S. A. are of necessity clandestine and irregular (being self created) they at least make some show of following Masonic teaching. This Utah abortion, however, makes no such pretense, but brazenly flaunts its apostasy from every tenet of true Masonry. It can truly be said of it that it was conceived in sin and born in iniquity, as from its inception to the present day it has been, not a Masonic organization, but a religious-political one. The first dispensation granted to a Local Lodge in Utah was given with the proviso that the petition of one of the Mormon faith would not be received, and that a Mormon who had received the degrees of Masonry in other lands or jurisdictions could not be re-

ceived as a visitor. We hold no brief for the Mormon people. They are as others are, no doubt, good and bad fairly well mixed. Our motive being simply to show how false is the claim of those Utah Locals to be considered Masons. True Masonry teaches the Fatherhood of God and the Brotherhood of Man, belief in the existence of a Supreme Being the only religious test required, all else left to the individual conscience. Of the Landmarks of Masonry none is more binding than that which forbids the mixture of Masonry and politics, yet this blot on the name of Masonry for years was known and acknowledged a hotbed and breeding ground for political grafters.

It is true these Utah Locals have never openly invoked the aid of the courts or the legislature in persecuting our Brethren in that State. For this we commend more their prudence than their courage. They have contented themselves with the stab in the back, the blow in the dark, the lie and innuendo, with boycott and character assassination, in the use of all of which they are adepts. Our Brothers there have offered to debate the question of regularity with them, taking the contention that these Locals were clandestine and irregular, that they had absolutely no authority for their existence, and that the A. M. F. was the only regular body of Craft Masonry in this country, and offered to put up \$500 which they would forfeit if unable to prove their contention. Needless to say, the offer was not accepted, their opponents knowing well that they had all to lose and nothing to gain by publicity, and being of those who love darkness rather than light.

Is It Right to Solicit Members?

This is a point on which our Brothers of the Local rite are great sticklers, in theory only, as in practice it is more honored in the breach than the observance. That candidates should not be solicited

to become Masons is not and never was a rule in Universal Masonry, let alone a Landmark, as we have had occasion to show on several occasions. Like territorial jurisdiction of Lodges, unanimous ballot, Lodge sessions held only on the M. M. degree, it is purely an invention of the Locals, the practice of which is evaded on every possible occasion. The present remarks on this subject are called forth by reading an article written by Brother Veach for the "Globe," of which he is editor. All Brother Veach's writings are good. He is more liberal than the average Local Rite editor, but even he is somewhat like Ephraim of old so wedded to the Local idols that he seeks to evade an un-Masonic law by beating the devil around the stump rather than by boldly saying that he believes Masonry to be good and that all good men should as far as possible be Masons. We reprint Brother Veach's article in full, commending it to our readers with the addenda that while the "Globe" or the "Universal Freemason" are both good missionaries, nothing beats the explanation and persuasion given *viva voce*.

Don't Be Selfish.

"Some Masons, through selfishness, fear, superstition or some unknown cause, are rather clannish in their view of Masonry, as I see it. They remind us somewhat of the Ancient Chinese when they built that memorable wall fifteen hundred miles long. China was just good for the Chinaman and that was all. I believe we should have a more liberal view of speculative Masonry as it is principally a builder of character and intended to elevate the whole human race. What is good for me is good for my neighbor and friend, and if I can find a legitimate way to get my friend and neighbor to see the beauties of Masonry as I see them and get him to come in with me, I am going to do it. I do not want it to be understood that I would for a moment violate

any of the sacred and ancient Landmarks. These we must hold inviolate if we want to preserve and perpetuate Ancient Craft Masonry. But, if I hand a friend of mine a copy of The Globe or send him a copy by mail or any other good Masonic literature and by so doing give him an opportunity to get some light on Masonry and later, after giving the subject due consideration, he send in his application of his own choice, and is accepted and made a Mason, have I violated a single landmark, ancient or modern? Not on your life! As Masons we should be broad gauged and liberal in our views and build Masonry as it is intended we should. In all the history that I know anything about relating to operative Masonry I have never read or heard of an application for apprenticeship being denied. History rather leaves the impression that the advanced workman encourages apprenticeship in order to strengthen the bonds of union and bring more men under one common brotherhood, and I believe we should carry out this idea so far as possible in speculative Masonry. The enemies of Masonry are doing about all the "yelping" about violating ancient landmarks. There is not much of it coming from the real Masons. They are too busy boosting and doing good because it is right to do good.

A. C. VEACH."

Local Rite Confusion.

We have several times dilated on that lack of uniformity in both the esoteric and exoteric work of the Local Rite which would be enough, were there nothing else, to prove the irregularity of that system. In the April number of our Local Rite contemporary, "The Western Freemason," there is a frank acknowledgment of this, quite as strong as ever it was put by us. The following is the item referred to:

"It is also well known that throughout

the several States of our country, there are wide differences in the ritual and such portions of the exoteric work as must be known by every Mason, whereby it is difficult and in some cases practically impossible for a Mason from one State to secure admission, by examination, in other States."

Masonic Toleration.

An instance of true Masonic tolerance was witnessed in a Masonic Lodge in Calcutta recently when three F. C.'s were raised to Master Masons. Each professed a different religious belief from the other. One, a Christian, was obligated on the Bible; one, a Mohammedan, on the Koran; and the other, a Hindoo, on the Shastras. The obligation was administered by an English Justice of the Supreme Court, and the Lodge Secretary was a Parsee. Such a Lodge is surely universal.

Most Excellent Master.

"A lie well told and repeated constantly becomes a truth to credulous people. This applies to the oft repeated statement that Thomas Smith Webb fabricated the American system of Capitular Degrees and the Orders of the Commandery of Knights Templar. Any man having an ounce of brains, and will use that ounce, will find that the degrees of the Chapter and the orders of the Commandery were in existence and conferred nearly fifty years before Webb was born. The Most Excellent is frequently credited to his fertile brain, and so stated by some Masonic writers, but fortunately there is no record in Massachusetts and New York the date of Webb's birth and the dates on which he received all the Masonic Degrees. The dates go to show that the Most Excellent was known and conferred before Webb became a Royal Arch Mason.

The latter half of the eighteenth cen-

tury was prolific in Masonic Degrees in France and England. The degrees of all Rites can date their birth from 1723 to 1760, and in the maze of names and titles of degrees we find a veritable jungle. In this period we find the Irish System embraced The Chair, The Excellent, The Super-Excellent, The Royal Arch, The Knight Templar and the Prince Rose Croix. The Scottish System embraced: The Mark Master, The Past Master, The Excellent Master and the Royal Arch. St. Andrew's Chapter, Boston, worked the Irish System, except The Chair, from 1769 to 1797. After 1799 the Mark, Past, Most Excellent and Royal Arch were conferred. A prominent Masonic writer says of the change: 'The transition indicates and suggests that the Super-Excellent Degree contained the marrow and something of the bone of the Most Excellent Degree.'

"From 1791 the Most Excellent was a well known degree and a part of the Capitular System. The Super-Excellent of this period must not be taken for the Super-Excellent appendant to the Council of Royal and Select Masters of today. The Most Excellent Degree is a fitting prelude to the Royal Arch, one of the most impressive degrees in its ceremonies and sublimely spiritual in its symbolism."

The above is copied from "The Palestine Bulletin," which is generally so correct that to say anything appeared in the Bulletin was to give it the hall mark of credence. In the present instance our Brother is in error so far as the Most Excellent Master's degree not being an American production, whether the work of Webb or some other degree fabricator we cannot say, but certainly it is not, nor ever has been, a part of the English or Irish Royal Arch system, and in Scotland the writer remembers when it first became a part of the Chapter degrees. Formerly it was given as a side degree

as it is still so given in England. The degrees of Excellent and Super-Excellent Mason (not "Master") have not the remotest resemblance to the Most Excellent Master and are now only given in the Council of Princes of Jerusalem in the Scottish Rite.

The Royal Ark Mariners.

The Royal Ark Mariners is a side degree conferred on Mark Masters. It is built around Noah and the great deluge. Its members are Sons of Noah, their president Grand Noah, and the Lodge room is the Royal Ark Vessel. The supreme body is called a Grand Ark and the constituent Lodges are Vessels. They organize a Lodge by launching a vessel. When they open a Lodge they float an ark, and when they close they moor the vessel. Rainbow sashes are a part of the regalia, and their aprons are decorated with an ark, dove, etc. They are workers for the good, and whose beneficence no charge exhausts. Tradition has it that their officers are selected because they are nautiform, and when these tars in their Sunday tarpaulins and rainbow sashes are on shore leave parade they are a sight to behold.—The What Cheer Trestleboard.

(While the above item is in the main correct, the Royal Ark Mariners in some jurisdictions is given as a side degree. It is and always has been the fourth degree in the Scottish Rite.—Ed.)

(Continued from last issue.)

Here, then, is the commencement of the new rite under the title of Ancient and Accepted Scottish Rite, and the Supreme Council of America. We do not make use of the term "Jews" in derision, as some may suppose, but simply as a matter of justice to the degrees denominated "Exalted" or "Sublime," numbering from the Seventeenth to the Thirty-

third inclusive. These degrees, or at least some of them, are founded upon, and promulgate the peculiar doctrines of Christianity more especially the Divinity, Death, Resurrection and Ascension of the Messiah. The right of possession to all the degrees of Masonry, up to the Sixteenth of the Ancient and Accepted Rite, is claimed by all sects of people alike, because they are not based upon, and have no direct allusion to these doctrines. But the "Statutes of the Order," as well as the moral sense of the members of the institution, require that a Jew should go no further in these mysteries, because he is not a believer in the doctrines which they assume to teach. It is most true, that the degrees spoken of have been altered, interpolated, remodelled, and reconstructed in such a way as to accommodate themselves to the feelings of all concerned. It is true that, the opposers of these doctrine, and Albert Pike in his reconstruction, manifested the strongest opposition to them, being himself an unbeliever in Christianity, so we are informed, have put out of the way, the plainest and most impressive emblems, and, at the same time, have so covered up and mystified with science and philosophy, falsely so called, those symbols and emblems which they have suffered to remain, that it would now puzzle a wise man to find out, by careful study and deep investigation, what, if any, meaning, attached to them. But with these degrees, so remodelled, and practiced by the new rite, we have nothing to do, as we will show before closing this article, that we are strict adherents and advocates of the original Scottish Rite as it has existed from time immemorial, and is now practiced by the "Confederated Supreme Council of America" and the "Imperial Confederation of Rites of the World," of which the Confederated Supreme Council of America forms a part.

But, to go back to our subject; and referring to the statement that the Grand Lodge of Scotland, had received the paper issued by the "Council" from Charleston in 1802, with contempt, we will quote from "Lawrie's History of Freemasonry," Dublin edition 1808. "1802—This year a circular letter was received from a body styling itself the Supreme Grand Council of America." The spirit of the Illuminati which it breathed, and the supernumerary degrees, amounting to about fifty, which it authorized, were sufficient reasons for drawing down the CONTEMPT of Scottish Masons, whose honor it is to have preserved Masonry for many centuries in its original and simple form, and whose pride it shall ever be, to transmit to the latest posterity; the principles and ceremonies of their Order unpolluted and unimpaired."

The historian Folgar says: "The opening and constituting this Supreme Council does not appear to have been honored with the presence of any properly authorized Inspector General to perform that work, nor with any written instrument of power, from any known body in the world. It is stated to have been opened by John Mitchell and Frederick Dalcho, both of whom were initiated and appointed under these Jews, who had received their powers from Stephen Morin. Now, it would not be out of place to enquire here, where John Mitchell or Frederick Dalcho obtained the seven additional degrees and the last, making the thirty-three, and where the Jews—their initiators—obtained them. Mr. Lammare, their able advocate and sponsor, confessedly sets forth the answer. He says: "It is true that, prior to 1801, these officials, (Inspectors) had assumed, perhaps, a higher rank, and certainly a greater degree of independence than they were entitled to and looked upon,

and treated to some extent, the rank of Deputy Grand Inspector General as a degree; and it was no doubt in consequence of this gradual assumption of power and prerogative, that they finally embodied themselves into Supreme Councils, and increased the number of degrees to thirty-two, besides the presiding degree, in order to set on foot a new rite, and enable them, by prescription and the assent of the fraternity of Scottish Masons, to consolidate and legalize their powers."

We will now follow the fortunes of the Charleston Council, and mark progress. After the year 1802 it did not accomplish much, but seemed to remain in a state of repose. It dwindled down to five members in the year 1813. The members of the Council as published in the year 1813 are as follows: John Mitchell, Frederick Dalcho, Emanuel Le La Motta, Isaac Auld, and James Moultrie. Matters remained in this semidormant condition until 1822, when some little excitement, and consequent activity was created by the Sovereign Grand Consistory of New York, assuming an aggressive attitude in Charleston, and with the sympathy of some other Masonic bodies, De La Motta, and one Joseph McCosh, took up arms, and quite a controversy was kept up, which finally brought about a revival in the Supreme Council, the number of its members increasing to eight, which was for them a considerable number. John Mitchell and Isaac Auld were out, leaving three of the old members, with five additional ones, viz., Jacob De La Motta, the son of Emanuel, Joseph McCosh, Alexander McDonald, Horatio G. Street, and Moses Holbrook. Thus the list stood in 1825. Taking advantage of the anti-Masonic excitement in 1828, at which time the Sovereign Grand Consistory of New York had become extinct, they, in company with Mr. Gourgas, petitioned the Grand Orient of France for

acknowledgement, as the Supreme Council of "America." And the Grand Orient believing their statement gave them the acknowledgment. After this the Council "Fell Asleep," and no more is heard of it until the year 1844, when it appears that Albert G. Mackey, had been admitted, and Albert Case. The Council now numbered nine. It will be seen that it had changed its name, and had united itself with the Gourgas Council in 1848, and thus became a body of very indistinct powers and consequence, and finally lost its identity in the flotsam and jetsam of the Masonic Maelstrom that seems to have swallowed up more than one Grand Council.

It is not within the province of this article to detail the many and varied fortunes of the Charleston Council, as it is somewhat foreign to the question at issue, but it seems necessary to say what we have to enable us to introduce the Southern Jurisdiction, by Albert Pike and Albert G. Mackey, or rather its projected formation in 1857. We will quote Ill. Bro. Pike.

"That the Record of the transactions of the Supreme Council for the Southern Jurisdiction of the United States commenced with the session of 1857. There is no record, there are to be found no minutes, no notes of any previous meetings. If, from its origin in 1801, to 1857, there ever was any Record, or entry, or memorandum, formerly made, of any regular meeting of the body, it was destroyed, with the papers of the Secretary General during the war. There is nothing to be found in the shape of Records, or Minutes, to show that ever any person was elected to membership in the Supreme Council prior to 1857. Deputies were appointed by Letters Patent, and acted, but there is no record of their appointment. Bodies were created, and existed, but there is no record of anything done in regard to them. Also, with

the exception of letters from Bro. Gourgas, and the correspondence and documents, in relation to the Concordate made with the Supreme Council of Louisiana, there are but few old documents and papers."

Thus it appears that the Grand Council had no existence, except in name, confirming all that has at any time been said about it. There was no body, no records, no organization, nor was that Council ever acknowledged by any Supreme Grand Council in the world, until 1828, at which time such acknowledgement was applied for, and effected, with the Grand Orient of France by a mean trick practiced by J. J. J. Gourgas of New York.

Ill Bro. Pike further states that: "The Secret Constitutions are the basis, in his judgment, of the 33rd degree, and all who receive that degree solemnly obligate themselves to receive, support, and abide by that instrument. He that does not do this, has not received the 33rd degree, but is "Spurious," "Clandestine," "Illegal," a "Fraud," etc.

All historians, without a single exception, have denounced these Constitutions as a base forgery, and "Kloss" pronounces them as the "Big lie of the Order." We have gone over this ground before so will leave the matter with our readers. Before leaving this part of our subject, however, we will quote one other historian, as saying that it is "the bastard child of a Masonic rape." And still another (Yarker), says: "The legend recites the Constitutions by Frederick. It is needless to say that is the blot upon the Rite."

In the month of January, 1860, Albert Pike and Albert G. Mackey collecting together a number of members of the old Supreme Council of New Orleans known as the Foulhouz Council, which had its origin in Louisiana, and created a union, so-called, and obtained from the Foul-

houz members some of the old rituals of the Ancient and Accepted Scottish Rite, and after appointing each other to the offices of Sovereign Grand Commander and Secretary General they attempted to hold a meeting in Charleston, S. C., but a quorum not being present, they made a second effort, and succeeded in holding a meeting in Washington, D. C., on the 28th of March, 1860. At this meeting a strong effort was put forth to infuse a spark of life into the old Charleston Council, which had laid dormant from 1828, at which time it went out of existence. In his allocution of 1878, page 20, Albert Pike says that he first heard of the Supreme Council in 1854, when it had only seven members, and he further states that in 1859 the Rite had little life anywhere except in Louisiana. It is claimed that Albert Pike was made a 33rd degree Mason by one C. Samory. In 1870 Albert Pike, in his allocution to his Supreme Council, states that by union with that of the New Orleans (Foulhouz) Council, the Charleston Body obtained the Ancient Accepted Scottish Rituals through the efforts of Samory and Ladebat, former members of the Foulhouz Council, and that nothing was known before this union of the history of the Rite, and that it was but the shadow of a name. In the same allocution Pike says: "I am often asked why we do not publish our old transactions, to which I am compelled to reply that we have none to publish. We have no record of the transactions at Charleston from 1801 to 1860. On page 18 of the same, Albert Pike states: "The memory of the Secretary General is the only proof of the election of any dignitary or member from 1802 to 1859. It is certain that no regular record book of the transactions was ever kept, either in the Supreme Council or Subordinate Bodies, as none has ever been known or seen: in

fact they cannot be produced at the present time." The claim is made that their records were destroyed by the negroes, who made a raid on the home of E. T. Carson during the Civil war. May we ask what became of the records of the Subordinate Bodies that composed this Supreme Council during the time between 1804 and 1852, or the records from 1852 to 1857, when Albert Pike was made a 33rd by C. Samory. The claim put forth by the Southern Jurisdiction that they are the "Mother Supreme Council of the World, cannot be sustained as many of the Supreme Councils of Europe were working during all these years, and for very many years before the Charleston Council was dreamed of, and whose records prove, beyond a doubt, that all the degrees up to the 25th, were being worked at the time Stephen Morin came to the West Indies with a patent from France, to establish them in America. The additional eight degrees, and the seven of them, are only a re-arrangement of degrees that were known to, and worked in France, and had been held in abeyance for over fifty years by the Grand Orient of France, and the thirty-third was manufactured out of whole cloth by Mitchell, Delcho, et al., and is not a degree, but an insignia of presidency. History is emphatic in its declarations and the Charleston Council has never attempted to deny that Stephen Morin received his authority from the Supreme Council of France, and it was from him that the Charleston Council received its authority. If this is true, it is the most unwarranted arrogance for the Southern Jurisdiction to call itself the "Mother Council of the World."

During the time from its attempted resurrection at the 1860 meeting and 1866, it was in a condition of innocuous desultude, and only after the close of the war did it assume any appearance of life.

Since 1866 its record is an open book, and can be consulted by anyone desirous of becoming acquainted with it but of that part of its existence we have nothing to do. In our next we will take up the "Northern Jurisdiction," and historically review its existence, and show that from 1813 to 1867, it positively, and unequivocally denied the truth of the "monstrous" Constitution of 1786, and would have nothing to do with them, but at that date (1863), it fell over, and acknowledged their truth and fell down at the feet of Baal, and worshipped the "Golden image which Dr. Dalcho had set up.

ROBERT S. SPENCE.

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M.

Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 N. Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 1 p. m. at Knights of Pythias Hall, 1524 Powell street. R. W. M., Bartolome R. Losada; Secretary, M. D. Alba, 2954 Lagma street.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119½ So. Spring st. L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave. Secretary, Frederick Stienhauer. Bro. Styams is in attendance day and night at above address.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lorntsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m. at 1223 Milwaukee Ave. R. W. M., A. Willie, 32 deg., 815 N. Winchester Ave. Secretary, S. Sosniork, 2028 Potomac Ave.

THE UNIVERSAL FREEMASON

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OFFICIAL.

If subscribers will mail us a few of the February numbers, 1916, we will be more than grateful, as we are short for our files, and as we bind the numbers at the end of the volume, we will be in a bad fix unless subscribers help us out.

We are pleased to note the organization of a new lodge in Panama, the "Tuscan," and that great progress is promised in that section. This makes three lodges, and we expect more in the near future.

We are in receipt of a brief report from our R. W. Supreme Grand Master, written from Seattle, Wash. He says: "I had a good meeting in Spokane. At Seattle I had a good meeting and things there are in good condition, in fact better than I had anticipated. In Redmond I met with the BB in daylight session. I found them in good spirits and wanting to push on, although handicapped some by the financial stringency. From Redmond I went to Monohan and met with the lodge there, and had an excellent meeting. The lodge meets in a house built on piles driven in the lake; rather a novel idea. In Tacoma I had good and satisfactory meetings with both lodge and council, and have faith that my visit will be productive of much good."

We sincerely hope that Sec. 68 of the By-Laws has been carefully considered and carried out by the different lodges, and that the very best members have been selected for the next term, as the biennial meeting of the Supreme Grand

Lodge takes place in September, and much business of importance will be transacted, and the very best men should be sent as delegates to said meeting.

Letters received from the President General, Bro. M. McB. Thompson, who is now on his semi-annual visits to the lodges in the northwest, report an awakening in some of the lodges who have been delinquent in the work of late, and an optimistic report is made of the future workings of said lodges. The last letter came from Spokane, Wash., and a good and favorable report of the work and progress in that city is given. The President has had a good time, and well received in every place visited. He is at this writing in Portland, Ore., and is expected home on or about the 27th of May.

We again call attention to Sec. 65 of the By-Laws, and suggest that the provisions of that law be carried out, and that the S. L. Deputy see to it that no member be installed into any office who has not received the Mark Master Degree and is in possession of the diploma of that degree.

We ask the forbearance of our subscribers, and that no adverse criticisms be hurled at our efforts in this number to fill the chair of the editor-in-chief, who is, during this month, away from home, and the labor of editing this number falls upon the associate editor, who is striving to do his best in this regard, and the many faults and failings must be charged to his inefficiency and want of skill, and

next month will show an improvement in the general make-up of the magazine.

Good news comes to us of the progress of the work in New Jersey, and in the Canal Zone, Panama. The prospect for a good lodge in Colon, Panama, is reported, and in New Jersey several lodges are prepared for chartering on the visit of the Grand Master there some time this month. This may also be said of Illinois and Missouri.

In Iowa when a Secretary fails to send report and remittance to the Grand Lodge in the time required by law, the Grand Master suspends the Master and the Lodge is denied representation. This is a rather drastic measure, but it takes something of that kind to awaken some sleepy Masters and Secretaries.—Masonic Volve Review.

Without comment we quote Mark Twain, "Nuf ced."

In a few days the semi-annual report blanks will be sent out to the several lodges, and an early response should be sent into the Secretary General, as his official report for the past three years must be made out and presented to the triennial meeting to be held in September next. This is very important as a full and complete report cannot be made out until the lodges have forwarded their reports to the Secretary. These reports should also be made out in full and the exact condition of each lodge should be fully set forth.

CLANDESTINE MASONRY.

In America we have four branches of Masonry, One that is "regular" Masonry and so recognized around the world. Then we have the negro clendestines, the white clandestine and a Masonry in Massachusetts which have been incorporated and styled Saint John's Grand Lodge A. F. & A. M. The latter has recently issued a quarterly bulletin by its

Grand Master, Chas. W. Morse, in which is set forth the declaration of principles and claims of originality. This quarterly bulletin is the first information "officially" I have ever had of the Saint John's Grand Lodge. To say the least, so many branches is rather confusing, especially to the profane and the newly made Mason.

The following "imprint" is on each petition for the degrees in the lodges under the jurisdiction of Saint John's Grand Lodge, and to make it more noticeable, is in red letters as quoted from their own publication, "The Landmark:"

"The lodges under the authority of Saint John's Grand Lodge represents the revival of Ancient Craft Masonry, and are not in fraternal relations with the fraternity known as the Grand Lodge of Massachusetts, F. & A. M., or any of its subordinate lodges."

Further, there is printed on each application for the degrees, and which each applicant is required to sign, the following:

"Having this day made application for the degrees in Freemasonry in..... Lodge, No., I have done so with a full and complete understanding that I am not to receive the same in any subordinate lodge under the jurisdiction of the so-called Grand Lodge of Massachusetts, having its headquarters at the corners of Tremont and Boylston streets, Boston, Mass., nor after receiving the same shall I be allowed to visit any lodge under that jurisdiction while remaining a member of the above mentioned lodge."

And, further, in red letters, on each application, is the following:

"I have carefully read the above and fully understand its import."

The above is published purely as information to the fraternity at large. I am free to confess I have learned something. I had conceived the idea that I was fairly well posted on Ancient Craft Masonry, its origin and introduction into this country as well as the history of

clandestine Masonry. This Saint John's Grand Lodge claims to be the original Masonry in this country, but from the information at my command at present, I do not know that it is recognized as such in any state in the Union, (except in Massachusetts,) or in any country around the globe. It is information I want and would be pleased to hear from any one in authority who is possessed with official knowledge.

A. C. VEACH.

The foregoing is taken from the "Globe," a Masonic Journal, of more than ordinary merit, published at Grevette, Arkansas, and as Bro. Veach is anxious for information on the subject set forth, we will assist him if it lies in our power, although we have no interest in the said lodge nor its affairs.

The St. John's Grand Lodge of Massachusetts was organized, instituted and constituted in conformity to the ancient established usages and laws of Free Masonry." This quotation is taken from a brochure published by the said Saint John's Grand Lodge in 1906. We quote further:

"New England Lodge No. 4, Bucyrus Lodge No. 139, and Crawford Lodge No. 443, met in communication July 28, 1891, in Worthington, Ohio, (the two latter being at that time in good standing in the Grand Lodge of Ohio, F. and A. M., and by that act severed all connection they held with the old Grand Lodge, by reason of the "innovations" in that body following in the footsteps of Massachusetts.

The New Grand Lodge of Ohio, A. F. and A. M. was incorporated July 29, 1891, under the laws of Ohio, and since that time, peace, harmony and prosperity have blessed their efforts there today.

This Grand Lodge (Ohio) instituted Massachusetts—as they had a perfect right to do, it being open territory to any Grand Lodge the old body by their own acts having "ceased to exist"—Ancient

Landmark Lodge, Palmyra Lodge and Haverhill Lodge. Charters were granted to these Lodges by the Grand Lodge of Ohio A. F. and A. M. October 21, 1902.

The Grand Officers from Ohio came here and constituted these three into regular Lodges. These Lodges in answer to a summons from the Department Grand Master to the Masters and Wardens, organized in the city of Boston on November 11, 1902, in accordance with the Ancient Constitutions and Laws, St. John's Grand Lodge Ancient, Free and Accepted Masons, of the Commonwealth of Massachusetts, elected their officers and performed such other acts as were necessary to the completion of the organization of a Regular Grand Lodge.

They were assisted in this by the Most Worshipful Grand Master of Ohio and other Grand Officers. The Grand Officers elected at this time were installed by the M. W. Grand Master of Ohio, and thus was organized the first REGULAR GRAND LODGE OF ANCIENT CRAFT MASONRY that was ever upon the soil of Massachusetts.

St. John's Grand Lodge is now incorporated under the laws of the United States to "confer Masonic Degrees, establish and control subordinate Masonic Lodges and all work and things which rightfully belong to and may be lawfully done by a Grand Lodge of Free Masons."

We have now sixteen Regular Lodges under our jurisdiction, with five more in process of formation.

As stated above, this is taken verbatim et literatim, from the aforesaid brochure, and Brother Veach can accept it for what it is worth. This is a self-constituted Grand Lodge, organized out of the disgruntled secessionists of Ohio and Massachusetts, assembled for that purpose. It is an offshoot of the Grand Lodge of Ohio, who, in and of itself, was originally a self-constituted body, having surrendered its original charter, and was insti-

tuted by a convention of delegates from all the Lodges within the State, assembled in Chillicothe, on the first Monday of January, A. D. 1808, and elected their Grand Officers on the 7th of the said month. The first communication of this Grand Lodge was holden at Chillicothe on Monday, the 2nd day of January, 1909.

With this number Volume 8 is brought to a close. We do not know except from the records what success we have attained. We know this, however, that the magazine is not supported as it should be. It is a losing proposition financially. The wise man Solomon said, "The hope of the reward sweetens the labor." We have been laboring as hard as is consistent with conditions, steadily looking forward to the reward which we thought sure to come. This is the end of its eighth year of publication, and the reward has not yet arrived. We do hope, however, that we have accomplished some little good, in diffusing knowledge among our readers. This may be a reward in a sense, but it is not the reward we should receive, as it takes money to run any kind of a publication. The Scripture declares that it is wrong to "muzzle the ox that treadeth out the corn," and that the "laborer is worthy of his hire." A contemporary who seems to be somewhat of the same state of mind says in a late issue:

"With white paper costing twice as much as it did a year ago, and other items of production advancing in a like degree, publishers are not getting rich nowadays, even when they get all that is due from subscribers."

We would suggest that subscribers present to us written suggestions as to how to run a magazine at a profit. We have tried it for eight years and as a financial venture we have failed. Say a Lodge of 60 members takes three magazines. Another Lodge of 48 takes one.

Another takes five, with a membership of 48, and so on ad infinitum. Even in days that are past, when paper and every other necessary expense was 50 per cent cheaper than it is today, one dollar was not enough for a year's subscription. What now, when everything is nearly double, shall be done? Shall we exhaust our charity fund to publish the paper? Or shall we receive the necessary help from those who should help us? The cost of living is high, and everything looks as if it will so continue; therefore let us look the situation squarely in the face. "We cannot run the mill with the water that is past."

FREEMASONRY.

Whence It Came, What Is Once Was, and How It Became What It Is Now.

In reviewing our exchanges, of late, we have discovered that a number of would-be historians, and men of letters, have turned their attention to this subject, and as no two seem to be possessed of the same information, while others appear to possess nothing save a cacoethes scribendi, the writer has concluded to use the columns of this magazine to furnish our readers with such information as we have access to, on the subject, not that we expect to produce anything new, but merely something different. Such men as Dr. Oliver, Dr. Anderson, Elias Ashmole, and other writers of their time, allowed their fancy to take flight and locate the first Masonic Lodge in the Garden of Eden, with Adam as the first Grand Master, or, at any rate, the first Master of that Lodge.

At or during the period of the transition of operative Masonry to speculative Masonry, there was a desire in the minds of the framers of the latter Order, to connect Masonry with the bygone ages, and connect the leading men of the various ages with the authorship of secret rites,

which by a careful compilation of written or traditionary lore, would lend to the new venture not only the prestige of time, but the mysticism of every part of the then known world. While the dark and gloomy era between the time of Adam and the building of Solomon's Temple, was unable to furnish light sufficient to found an appearance of truth, the fact that the building of that temple was an actual fact, and that foundation was of sufficient strength in name and construction to warrant the building of a structure in the eighteenth century, by the descendants of the workmen of Solomon's time, to perpetuate, not only operative Masonry, but the new system known as speculative Masonry, a name well suited to the wishes of Oliver, Anderson, Ashmole, Dermott and other framers of the new system, who "built-ed better than they knew."

I have had the pleasure of reading an article in the "Palestine Bulletin," with the following caption: "The following paper, taken from the transactions of Humber Installed Masters Lodge No. 2494, of Hull, England, was ordered read in all Iowa Lodges by the Grand Master. It was written by John Thorp, P. A. Gr. D. of Ser., England."

This author commences his review of Masonic history as follows:

"Just when the Brotherhood of Masons took its rise we do not know; its beginnings are lost in the midst of the ages; but we do know that it originated somewhere in the East, and then traveled slowly westward."

He then takes up the thread of his story, locating it in Rome, A. D. 50, under the appellation of the "Collegia," and follows it through Northern Italy, Lombardy, Germany, France, and over to England, "where, by the time of Athelstan (925-940) we find them strongly established for mutual assistance and protection under the name of Guilds." We will leave him there and take up the

warp and woof and try to weave a fabric of Masonic history, taking for our guide the best effusions extant. We will quote from Authentic Manuscripts, and as we have some authors, of long ago, we think we can give our readers at least something new. Our quotations we will term "Antiquities," and number them in their numerical order.

No. 1.

"An old manuscript which was destroyed with many others in 1726, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contains the following particulars:

"St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them 2s. per week, and 3d. to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day, and his meat, until St. Alban mended itt. And he got them a charter from the king and his counsell for to hold a general councell, and gave itt to name Assemblie. Thereat he was himselfe, and did help to make Masons, and gave them good charges."

No. 2.

"A record of the Society, written in the reign of Edward IV, formerly in the possession of the famous Elias Ashmole, founder of the Museum at Oxford, and unfortunately destroyed, with other papers on the subject of Masonry, at the revolution, gives the following account of the state of Masonry at that period:

"Though the ancient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstane (the grandson of King Alfrede the Great, a mighty architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue (A. D. 930), when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the

charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the Constitution of the English Lodges according to the foreign model, and to increase the wages of the working Masons.

The said king's brother, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master Mason, for the love he had to the said Craft, and the honourable principles whereon it is grounded, purchased a free Charter of King Athelstane, for the Masons having a correction among themselves (as it was anciently expressed), or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly;

Accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons, etc. And he made a book thereof, how the Craft was founded: And he himself ordered and commanded that it should be read and tolde when any Mason should be made, and for to give him his charges. And from that time until this time manners of Masons have been kept in that forme, as well as manne might govern.

Furthermore, however, at diverse assemblies certain charges have been made and ordained by the best advice of Masters and Fellowes, as the exigencies of the Craft made necessarie.

No. 3.

In the glorious reign of King Edward

III, when Lodges were more frequent, the Right Worshipful the Master and Fellowes, with consent of the Lords of the realm (for most great men were then Masons) ordained:

That for the future, at the making or admission of a Brother, the Constitution and the ancient charges should be read by the Master or Warden.

That such as were to be admitted Master Masons, or Masters of work, should be examined whether they be able of cunning to serve their respective Lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their Lords: for they be their Lords that employ and pay them for their service and travel."

The following particulars are also contained in a very old Manuscript, of which a copy was in the possession of the late George Payne, Esq., Grand Master, in 1718:

"That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the County, or the Mayor of the City, or Alderman of the town, in which the congregation is held, should be made Fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm."

"That entered prentices, at their making, were charged not to be thieves, or thieves maintainers: that they should travel honestly for their pay, and love their fellows as themselves, and be true to the King of England, and to the realm, and to the Lodge.

"That at such congragations it shall be enquired, whether any Master or Fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft, the which if he presume for to do, the sheriff of the county shall prison him, and take all his goods

into the King's hands until his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art aforesaid, throughout all the kingdom of England. Amen, so mote it be."

R. S. 'SPENCE, 33".

(To be continued.)

MASONRY UNIVERCAL.

We think the following, taken from the last issue of the "Southwestern Freemason," a journal published at Los Angeles, California, should evoke some serious thoughts from the readers of that journal, and set them to wondering why we are such strenuous advocates of Universal Freemasonry, and further wondering why we are as strenuously opposed by the American Rite Masons, to whom these lines are addressed:

"The Inquiring mind of the neophyte in Freemasonry commences his studies with the instructions received in the Lodge that the Order is not only catholic, but that the exemplification of the work and the jurisdiction of the territorial Supreme Bodies are isomorphous throughout the world.

"He witnesses the conferring of the Entered Apprentice Degree in the French Lodge and he is startled at the amazing theatrical display presented in the initiation. He delves into the wealth of discussion and controversy open for him upon the shelves of our Masonic Library and he becomes perplexed and bewildered over the many illogical, capricious and antithetical dogmatisms in his examination of the morphology in Freemasonry, many of them tending to 'parler a tort et a travers.'

He visits the several States of our Country and he finds that he is unable to gain admission into the Lodges of some of them by reason of the differences

in procedure, technicality in method and exactions for recognition. Their systems differ from those of his home Lodge as much as the triangular, rectangular, square, multilateral, polygonal, cubical, rhomboidal, pyramidal figures in geometry antagonize each other in form.

"In his studies he has found that the Ancient York Rite included the Royal Arch Degree and that the Lost Work and a history of the excavations in the ruined Temple, by which it was discovered, were imparted to the Brother immediately after he was raised, as complementary to the Lodge work; that the Royal Arch Degree has been severed from the Lodge and now is conferred only in a separate jurisdiction called the Chapter, which also embraces three other degrees.

"Having been dubbed a Knight Templar he travels abroad and he discovers in Asia, Europe and Africa that only the Master Masons, the Mark Master and the Royal Arch Degrees are universal; that the order of the Temple exists nowhere, except in England and her dependencies; that the Mark Master Degree is conferred under a separate and independent jurisdiction; that the Degrees of Past Master and Most Excellent Master are unknown, and that the Royal Arch Degree is conferred directly upon the Master Mason in a Chapter having but this one Degree.

"He learns that, in all the several nations of the world where Freemasonry has a vigorous life—except in the United States—there is a Supreme Grand Lodge having transcendent jurisdiction over all its subordinate Lodges and that within the territorial frontier of each country the essential work of Freemasonry is uniform.

"Can any well-informed Mason read, without astonishment and unalloyed regret, the history of the organization of the Grand Lodge and the evolution of a system of procedure in California that has no duplicate in the universe!

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Other States are discussing the unfortunate condition of Masonic variations throughout our country, and Masonic journals all over the United States are calling attention to the great diversity of action and strenuously advocating the organization of a National Grand Lodge in which all controversies may be adjudicated, and which will unify Masonic labors throughout all our land."

We clip the following from an exchange, and commend the last paragraph to the careful consideration of the Grand Secretary of the Grand Lodge of Oregon, who should have had in mind his own indiscretion, when he entered the same upon his official records, in violating the said important instruction, in the past.

INSTRUCTIONS.

The following from the proceedings of the Grand Lodge of Oregon is a form of "Instructions" required to be read to each new member after the charge in the Master Mason degree was adopted. It is so good it is given in full:

"It is required by the Grand Lodge that the following provisions of Masonic law and rules for the conduct of a Mason in his intercourse with the world and his

Brethren, be communicated to you at this time for your guidance until you have become familiar with the requirements of the Constitution and By-laws of the Grand Lodge and the Ancient charges and regulations, a copy of which will be presented to you by this Lodge.

"First, last and always, remember your obligation as a Mason, any violation of which is a Masonic offense and may result in your suspension or expulsion. It is also a Masonic offense with like penalties, to visit any clandestine body calling itself a Masonic lodge, but not recognized as such by the Grand Lodge, or to converse on Masonic subjects with any member of such an organization; or to visit a Masonic Lodge whose charter has been suspended; or to solicit any person to apply for the degrees of Masonry; or to use any Masonic emblem on a business card or advertisement except for some legitimate Masonic purpose; or to conduct or to assist in what is commonly known as a liquor saloon or to engage in any business tending to corrupt public or private morals. Remember also that drunkenness, gambling, cheating, brawling, profane swearing, or any other act in violation of the laws of God or man, especially if it involves moral turpitude, is a Masonic offense.

"You are also warned not to vouch for any person desiring to visit a Lodge unless you have examined him strictly, under oath, and satisfied yourself that he is a Master Mason; or unless you have sat in a Lodge of Master Masons with him or have the positive and express guarantee that he is a Master Mason from a Brother Master Mason known to you as such.

When visiting another Lodge, always have with you your last receipt for dues or other documentary evidence that you are a Master Mason in good standing, as required by Masonic law.

"Finally, remember always that the

wearing of the Square and Compasses, or any other Masonic emblem, by a man, is no evidence that he is a Master Mason or that he ever saw the inside of a Masonic Lodge. There are in this and other States, and possibly throughout the world, spurious clandestine bodies claiming to be Masonic Lodges. They were organized by expelled Masons and impostors, and their membership consists largely of men rejected by the regular Lodges. You are enjoined by special edict to be continually on your guard against such persons, and if approached Masonically by them to ignore them utterly."

A PRAYER.

Let me do my work each day; and if the darkened hours of despair overtake me, may I not forget the strength that comforted me in the sadness of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamor of the world but walk calmly in my path. Give me a few friends who will love me for what I am and not for what little I possess. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life and for time's olden memories that are good and sweet; and may the evening's twi-

light find me gentle still.

By Mr. Max Ehrmann.

UNREASONABLE MODESTY.

Some people hesitate about inserting an ad or business card in a Masonic newspaper on the grounds that some others might think it was an attempt to use the fraternity for commercial purposes. This is a becoming modesty on the part of these brethren, but it does not appear to bear the test of reason.

There may be a few unreasonable or suspicious individuals who are looking for an opportunity to criticise somebody who would say such unjust things about a man, but it is not worth while to notice such men. We have never heard anyone make such a criticism, but if they should do it, it would not amount to anything.

There are good liberal church men in business who do not hesitate to advertise in church papers. It can not be wrong for a business man to solicit the patronage of church members. These people are compelled to buy and sell, and if they want to transact business with each other, whose business is it? If Brother Burke advertises his bread in his church's official organ, you would not accuse him of "trying to use his church for commercial purposes." He makes as good bread as any church man can make and since it is made for church members, Masons and K. of C., it can not be unethical for him to try to let all of the people know what he has for them. He does not ask any one to buy his make of bread unless they find it just as good as anybody else's bread. He offers it on its merits.

If you have something that everybody (or even a few people) want or need, and by telling them, let them know it, they are constrained to buy from you, because you can serve them just as well or better, than somebody else, how is it

anybody else's business? Indeed, you may serve the buyer more satisfactorily than he has been served.

And, granting that you are making your living off of the fraternity, are you giving the fraternity value received, or what they want and are willing to pay for? If so, we can find no cause for anybody to "kick" unless it is from jealousy.

If I find that my brother can make his living off of me by selling me goods at the same price I would have to pay others, or at a lower price, and I choose to deal with him, what is that to you? If we decide that we can be a mutual help to each other and we want to do it, we should not be condemned for it.

If you can serve the members of your fraternity with what they want, and they choose to deal with you because of strong brotherly ties, it becomes a purely volunteer transaction, and such is the real fraternal spirit.—Kansas City Freemason.

We copy the foregoing for the reason that we endorse the sentiments therein set forth. There are so very few magazines in the world that are self-sustaining, or that do not desire any advertising that it may be considered a virtue to omit advertising matter from their columns. This magazine is not one of that kind, although very little advertising matter is contained therein.

It is the desire of the publishers of this journal to use its columns for disseminating good rather than calling the attention of our readers to the business enterprises of our members, who are engaged in the many laudable and legitimate channels of business.

We have for a long time wondered that our business men who are subscribers should not become acquainted with the fact that our members could be made to realize that patronizing each other much profit and much good could be realized and a mutual interest be built up.

We believe that if our members would advertise in these columns, and thus become known to each other and their wares properly set forth, and frequent and judicious mention of the same be made by the editors from time to time, a general good and business reciprocity may be established. It was in this way that the "Roycrofters," under the able management of the late Elbert Hubbard, became a power for good, and is today the greatest advertising medium in the world.

Again, we need your assistance in this regard. The publication of this magazine, viewed from a financial standpoint, is not a paying proposition, hence we have to use every economic principle to keep it going, whereas, if our members would lend a helping hand, and fill so much of our pages with advertising their wares and business, it would not only be a blessing to them in that regard, but would enable us to give out a much better journal, containing much more reading matter, and of a better sort, and make our readers think it is worth while. If every business man who belongs to the A. M. F. would do his part in this regard we would soon make this the leading Masonic Journal in the land.

WHAT IS AND WHO IS A FRIEND?

"In token of continued friendship and brotherly love." What a blasphemous farce and consummate mockery it is to make such a hypocritical pretense to a man, unless it comes from the heart—a true heart.

And suppose those sweet words do come from a true heart and are sincere, what do they mean? Dr. Frank M. Crane pictures its meaning in the following striking and true words:

"What is a friend? I will tell you. It is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask you to put on

nothing, only to be what you are. He does not want you to be better or worse. When you are with him you feel as a prisoner feels who has been declared innocent. You do not have to be on your guard. You can say what you think, express what you feel. He is shocked at nothing, offended at nothing, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you. With him you breathe free. You can take off your coat and loosen your collar. You can avow your little vanities and envies and hates and vicious sparks, your meanness and absurdities, and in opening them up to him they are lost, dissolved in the ocean of his loyalty. He understands. You do not have to be careful. You can abuse him, neglect him, berate him. Best of all, you can keep still with him. It makes no matter. He likes you. He is like fire, that purifies all you do. He is like water, that cleanses all you say. He is like wine, that warns you to the bone. He understands, he understands, he understands. You can weep with him, laugh with him, pray with him. Through and underneath it all he sees, knows, and loves—you. A friend, I repeat, is one with whom you dare to be yourself."—K. C. Freemason.

NOT A RELIGION.

There is no place on this round globe where one can accomplish more good for the benefit of mankind than in the various Masonic bodies. Some even go so far as to make Masonry (mistakenly) their religion. It is not a religion, but, my brethren, it is full of religion. It is the foundation of every religion that benefits mankind. Without such foundation the religion which we all profess could not exist. In its teachings, its force and its achievements it is second only to the Church of the Living God and I believe was by Him as much or-

dained for the benefit of man as any human institution the world has known.—The Globe.

MARK TWAIN'S "WAR PRAYER."

The Scene. The final assembly in the church. The minister utters that tremendous invocation:

"God, the all-terrible! Thou who ordainest, thunder Thy clarion, and lightning Thy sword!" and the long prayer for victory to the nation's armies.

The prayer closes. A white robed stranger enters—moves up the aisle, takes the preacher's place; says he has been sent from "on high" with a message, that the petition will be answered if the men care to repeat it after understanding its full import. Their prayer, he tells them, asks for more than they seem to realize. Hence he bids them listen while he repeats aloud these unspoken implications of their desire:

"O Lord, our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unbefriended, through the wastes of their desolated land in the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with tears, stain the white snow with the blood of their wounded feet! We ask of One who is the Spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek His aid with humble and con-

trite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and forever. Amen."

(After a pause.) "Ye have prayed it; if ye still desire it, speak;—the messenger of the Most High waits."

That is Mark Twain's "War Prayer" written many years ago, and published in "Mark Twain's Biography," by Albert Bigelow Paine, and published by Harper Brothers.—Brotherhood.

CABLE-TOW.

The word "cable-tow" has engrossed the attention of students for many years, and a wide divergence of opinion exists as to its exact meaning. The initiate into the Hindu mysteries was invested with a cord of three threads, so twisted as to make it three times three, and called Zennar. It was emblematical of the gods Brahma, Vishnu and Siva—the Creator, Preserver and Destroyer. The Hebrew word khabel means a rope, and more especially a measuring line, hence a field measured or an inheritance or possession. "She let them down by a khabel through the window."—Josh. 2:15. "Or ever the silver khabel he loosed"—Eccles. 12:6. "And he smote Moab, and measured them with the khabel."—2nd Sam. 8:2. The same word denoted to "tie with a rope," as binding with a pledge. "For thou hast taken a khabel from thy brother."—Job 22:6. "For he taketh a man's life as a khabel."—Deut. 24:6.

Elsewhere it denoted a sailor or mariner. It all leads up to the point where, having been obligated, you were freed from your khabel, because bound by stronger ties than human hands could impose. Hence, "if within the length of my khabel" would indicate if within the spirit of my pledge or obligation. A curious sense of the meaning was connected with one of the penalties, reciting that

it should be buried "a khabel length from shore."—Masonic Bulletin.

FIVE POINTS OF FELLOWSHIP.

Brother, faithful, tried and tested,
I will answer you with speed,
And on foot will go to serve you,
Call me when my aid you need;
Heedless of fatigue and danger,
I will cast off selfish sloth,
For to me thou art no stranger,
Mystic ties have bound us both.

When I kneel in adoration
To the Master in command,
Of this mighty vast creation,
And the systems He has planned;
Then I'll think of thee, my brother,
And each selfish thought subdue,
Every vain desire I'll smother,
Pleading at the throne for you.

I will keep thy secrets hidden
Deep within my faithful breast,
Sacredly as you have bidden
When to me you them confessed;
All the secrets you've imparted,
None in outer world shall know,
For the noble and true hearted—
All are faithful to their vows.

And when tongues of idle slander
Shall a brother's name assail,
Then I'll prove a staunch defender,
And make idle rumor quail,
Your good name to me is dearer
Than the sordid wealth of gold,
Or the treasures of the miser
Which his greedy eyes behold.

I will quickly give thee warning
When a foe is lurking near,
All our fellowship adorning
By a whisper in thine ear.
While I grasp thy hand thus firmly,
By that strong grip you shall know
I thy brother am, and warmly
Pledged to thee by faithful vow.
—Bulletin of St. John's Lodge.

THE "HOSS" MASON.

L. S. Powers writes to the Masonic Home Journal a description of a Mason "well known in and about the apartments of the Temple." He seems to be known in Kentucky as "The Hoss Mason" and Brother Powers says he is a brother to the "Hoss Apple," the "Hoss Chestnut" and the "Hoss Pistol."

Brother John Lloyd Thomas, editor of "Brotherhood" in New York City, finds strong language to describe some "Hoss Masons in New York."

None of our Missouri brethren are "Hoss Masons," but we have some good staunch Masons.

Brotherhood says:

"We are not known of this relationship, but we all know that the Masons here described should be sent to a Masonic 'Hoss-pistol' and made over.

"'Hoss Masons' exist in all lodges and here is what they are: A 'Hoss Mason' is a member who was regularly initiated, passed and raised in due form, the same as any other member; as much expected to do the part of a good Masons the same as others; wears a Masonic emblem that would do as a working tool to any member of the bricklayers' union; flashes his square and compass on any and all occasions; finds fault with all the actions of all the good, faithful members of his lodge; goes to sleep with a clear conscience; as far as doing his full Masonic duty! never pays his dues, and never attends lodge except on such occasions as banquets, public corner-stone services, public funerals and places where people can be fooled by his enormous emblem which he wears on the lapel of his coat, in his tie, and occasionally uses two cheap cuff buttons. He expects to attend a banquet, eat all that comes his way, smoke all the cigars, take a little of the lunch to his folks at home; then, if he takes the stomachache, wants all busy

Masons to quit their vocations and come to sit up with him until his pains have disappeared.

"When asked to attend a funeral of a poor brother, he is too busy; but let some 'big fellow' die, and he crowds in with the whitest apron that the lodge has, which was washed and ironed by some brother's wife; has the largest piece of cedar, and tries to get as near the family as he can, so they will say, 'Look at Brother Jones; isn't he a faithful Mason?'

"The Master doesn't suit him; the members don't suit him; the Homes are not run right; and, in fact, Solomon was not such a 'wise guy' after all, according to his idea.

"I could say more, but will say, don't be a 'Hoss Mason.' For his epitaph I would suggest the following:

"Here lies the body of poor old Jones—

A 'Hoss Mason' sure was he;

Let him lie as he did on earth,

For he thought it all was FREE;

And when he reaches the lodge above,

He'll find he'll have to go;

The lodge on earth is better off—

Praise God from whom all blessings flow."

K. C. Freemason.

TEACHINGS WORTH WHILE.

Masonry, by its teachings, endeavors to restrain men from the commission of injustice and acts of wrong and outrage. Though it does not endeavor to usurp the place of religion, still its code of morals proceeds upon other principles than the municipal law; and it condemns and punishes offenses which neither that law punishes nor public opinion condemns. In the Masonic law, to cheat and overreach in trade, at the bar, in politics, are deemed no more venial than theft; nor a deliberate lie than perjury, nor slander than robbery; nor seduction than murder—Morals and Dogma.

HUMOROUS.

Many verdicts of a strange, curious, and humorous nature find birth, not infrequently, in coroner's juries and juries in the justice courts.

Uncommonly intelligent are the coroner's juries in Mississippi. Twelve men in Warren county, in that state, returned a verdict several years ago which read: "The deceased died by the will of God or some other disease unknown to the jury."

Another verdict equally as solemn reads as follows: "We are of A Pinion that the Decest met with her death from Violent Infirmation of the Arm, producest from Unoan Cauz."

An old story, oft repeated, is that an English jury in a criminal case, once brought in the following: "Guilty, with some little doubt as to whether he is the man."

Another is told of a Welsh jury, which reads: "We find the man who stole the mare not guilty."

A case was once tried in a certain county court, which involved the character of a bull. It was charged that the mull had gored and killed a valuable horse. After hearing the testimony, the jury retired, and after a few moments' consultation returned and rendered the following: "We, the jury, find a verdict in favor of the bull, and believe him to be a highly respectable animal." Thus, the bull was acquitted and plaintiff lost his case.

A western judge is said to have once in the pioneer days addressed a jury: "You kin go out now and find a verdict. If you can't find one of your own, get the one the last jury used." When the jury returned, the verdict was read by the foreman, as follows: "Suicide in the ninth degree."

Most amusing of all is probably one from Alabama, where lived one Smith, who was peculiarly afflicted with a want of discrimination between his own things and those of other persons, or who,

rather, was ignorant of the laws relating to meum et tuum. Now, once on a time, the said Smith, while laboring under a severe attack of the above mentioned disease, and being further impelled by the vociferations of an empty stomach, went under the cover of night and feloniously took and carried away from his neighbor's pen a shoat, valued at one dollar and fifty cents, with the intention of appropriating the same to his own use. But, unfortunately, he was detected, and in due course of time was tried. The jury were not out long before they returned with a verdict of "guilty of hog stealin' in fust degree." The judge told them that their verdict was proper, except that they had omitted to assess the value of the property stolen, and to retire and bring in their verdict in "proper form." Again they retired, and pondered long and deeply over what he meant by "form." At last, old W. T., who had once been justice of the peace, with a bright countenance and a sly wink, as much as to say, "Look at me, boys: I understand a thing or two," wrote the verdict. It was handed in to the clerk. Judge of the amusement when the following was read: "We, the jury, pusilanimously find the defendant gilty in the sum of 1 dollar and a ½ in favor of the hog."

G. E. E.

THE READING MASON.

Men have to be educated in all things before they take much interest in anything. We noticed when we were pastor of churches that the member that read his church paper was a more active church member. The man that reads the political papers, as a rule, talks politics. The men that read Tom Paine's and Voltaire's writings are men who argue in favor of their doctrine. Likewise the man that reads Masonic literature becomes more interested in the uplift of fallen humanity.

Every Mason should read some Masonic journal. They are all wenn worth

the subscription price. Every year more Masons are beginning to feel the need of such information as they find in these journals, and are taking some journals, and reading them and profiting thereby. If all the officers were like some, we would soon have a reading people. When we find a reading people we find a thinking people; we find a people that are doing something. Reading should be encouraged from Grand Master to Tyler at the door, by every thinking Mason. Get the craft to reading and all this talk about the stay-at-home would stop.

"ARE YOU A MASON?"

Rev. Mr. Magill, rector of St. Paul's Church, Peru, Ill., being asked the above question by a lady, responded as follows:

I am of a band
Who will faithfully stand
In the bonds of affection and love;
I have knocked at the door,
Once wretched and poor,
And there for admission I stood.

By the help of a friend,
Who assistance did lend,
I succeeded an entrance to gain;
Was received in the West,
By command from the East,
But not without feeling some pain.

Here my conscience was taught,
With a moral quite fraught
With sentiments holy and true;
Then onward I traveled
To have it unraveled
What Hiram intended to do.

Very soon to the East
I made known my request,
And "light," by command, did attend;
When lo! I perceived,
In due form revealed,
A Master, and Brother, and Friend.

Thus far I have stated,
And simply related
What happened when I was made free;
But I have "passed" since then,
And was "raised" up again
To a sublime and ancient degree.

Then onward I marched
That I might be "Arched,"
And find out the treasures long lost;
When, behold! a bright flame,
From the midst of which came
A voice which my ears did accost.

Through the "vells" I then went,
And succeeded at length
The "Sanctum Sanctorum" to find;
By the "Signet" L gained,
And quickly obtained
Employment which suited my mind.

In the depths I then wrought,
And most cheerfully sought
For treasures long hidden there;
And by labor and toil
I discovered rich spoil,
Which are kept by the Craft with due care.

Having thus far arrived,
I further contrived
Among valiant Knights to appear;
And as a Pilgrim and Knight,
I stood ready to fight,
Nor Saracen foe did I fear.

For the widow distressed
There's chord in my breast;
For the orphan and helpless I feel;
And my sword I could draw
To maintain the pure law
Which the duty of Masons reveal.

This have I revealed
(Yet wisely concealed)
What the "free and accepted" well know;
I am one of the band
Who will faithfully stand
As a brother, wherever I go.

CORRESPONDENCE.

Tacoma, Wash., May 21, 1916.

Mr. Robert S. Spence, Sec'y. Gen., Salt Lake City, Utah:

Dear Sir and Brother:—At the regular meeting on Wednesday, May 17th, Caledonian Lodge No. 29 enjoyed the pleasure of entertaining the M. W. G. M., Bro. M. McB. Thomson, the M. W. Prov. Gr. M., Bro. E. P. Edsen, and the Prov. Gr. Sec'y, Bro. Thomas Perrot. After a most enthusiastic meeting of Caledonian Lodge a special meeting of Council Kadosh No. 38 was held, at which time the Grand Officers conferred the Degrees of Misraim up to the 86th and of Memphis to the 90th upon Fraters F. P. Helser, F. W. Heide, W. J. Hanson, John Rostgaard, A. Chilberg, James Reid, W. C. Secritz, Erich Siburg. On Thursday the B.B. entertained the Supr. M. G. Prov. Gr. Sec'y with a sight-seeing automobile ride to the parks and places of interest in the City of Destiny, after which they left for Portland, Ore., at 5 p. m.

Erich Siburg,
Secretary.

Fraternally yours,

PICKLED, ALIVE OR DEAD?

Quoting an unknown writer as being fairly representative of what he terms the present "prevailing morality" of the people of the State of Mississippi, to the effect that: "Whisky is a good thing in its place. There is nothing like it for preserving a man when he is dead. If you want to keep a dead man put him in whisky; if you want to kill a live man put whisky in him."—Mr. Justice Cook, of the Supreme Court, in State v. Phillips, 67 Southern Reporter 651, asks the question: "Is the writer a wag or a philosopher?" What's the answer?

ADVERTISEMENTS.

All matters of business for the

"Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 N. Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 1 p. m. at Knights of Pythias Hall, 1524 Powell street. R. W. M., Bartolome R. Losada; Secretary, M. D. Alba, 2954 Lagima street.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119½ So. Spring st. L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave. Secretary, Frederick Stienhauer. Bro. Styams is in attendance day and night at above address.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lorntsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m., at 1223 Milwaukee Ave. R. W. M., A. Willa, 32 deg., 815 N. Winchester Ave. Secretary, S. Sorniak, 2028 Potomac Ave.